A

VINDICATION

OF THE

Sibylline ORACLES.

To which are added

The *Genuine Oracles* themſelves; with the Ancient Citations from them; in their Originals, and in *Engliſh*: And a few brief Notes.

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Is He the God of the Jews only? Is He not alſo of the Gentiles? Yes, of the Gentiles alſo. Rom. iii. 29.

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To the Reverend and very Learned

RICHARD BENTLEY, D.D.

Library-Keeper to His MAJESTY, and Master of *Trinity*-College, *Cambridge*:

THIS

VINDICATION

OF THE

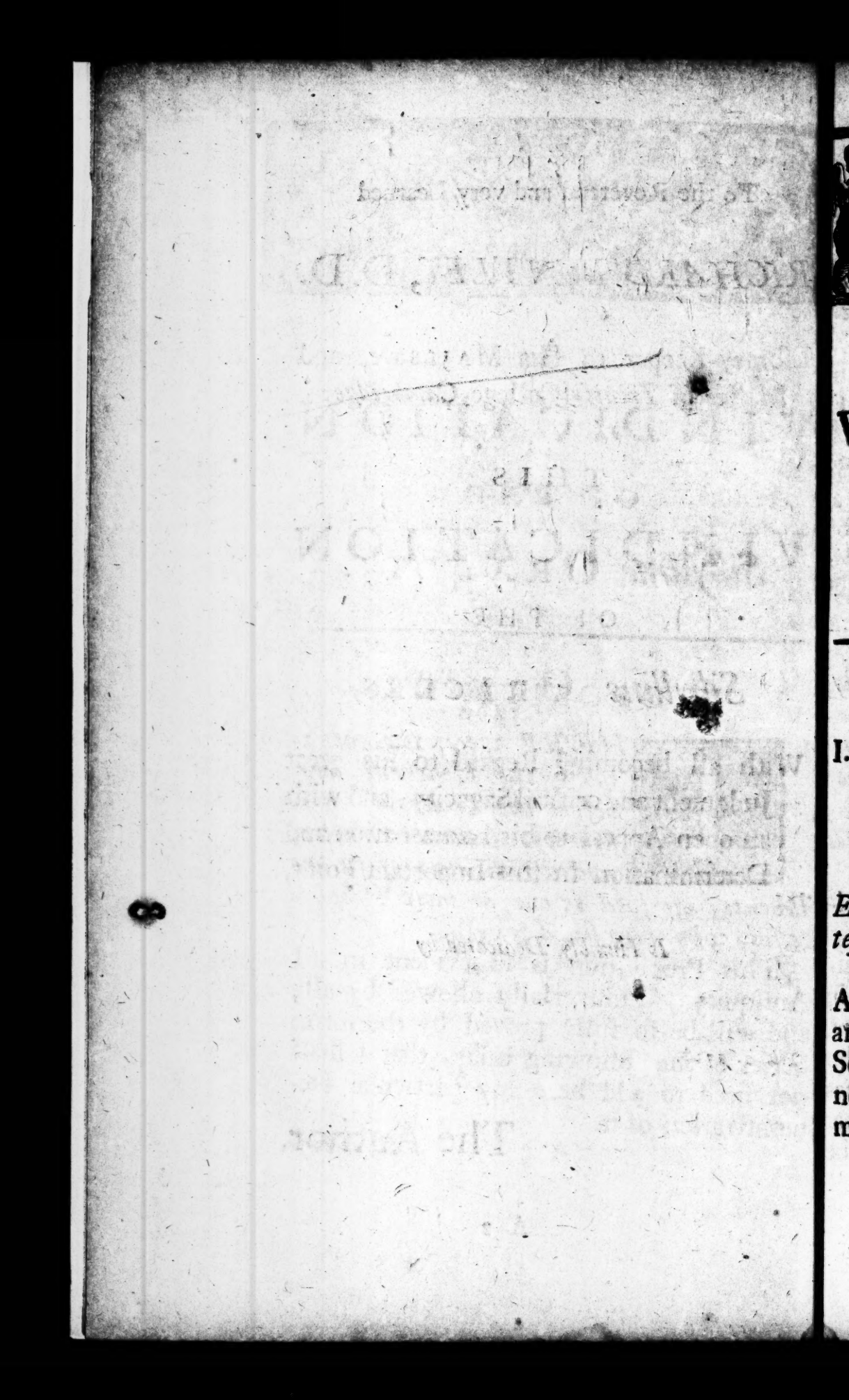
Sibylline ORACLES,

With all becoming Regard to his great Judgment and critical Sagacity; and with an open Appeal to his Examination and Determination in this Important Point,

Is Humbly Dedicated by

Feb. 2. 171$\frac{4}{5}$.

The Author.



A VINDICATION OF THE *Sibylline* ORACLES.

PROPOSITIONS.

I. *THERE were Extant among the Heathen, long before the Times of Chriſtianity, ſeveral Oracles, and Predictions of future Events, aſcribed to one or more Propheteſſes, who were ſtiled* Sibylls.

This Propoſition is ſo evident in all Antiquity; ſo univerſally allowed by all; and will be ſo fully proved by the intire Series of the following Eſſay, that I ſhall not need to add here any particular Demonſtration of it.

II. *These Oracles were then of two quite different Sorts, the one intirely secret, and concealed from the People: The other very publick, and common among the Heathens, and Jews, and afterwards among the Christians also.*

This Proposition is also very evident in all Antiquity; and will appear through the whole Course of this Dissertation; and so need not be prov'd beforehand. Only it was fit to take Notice of so eminent a Distinction in this Place, for the sake of Perspicuity; and to prevent that strange Confusion which not a few of the Modern Criticks have most injudiciously run into, for want of a due Observation of it.

III. *The Writers of the* Roman *History, both* Greeks *and* Latins, *do unanimously agree, that a certain Woman brought several Books of pretended Oracles, to one of the* Tarquins, *then King of the* Romans; *who purchas'd part of them for the uses of the* Roman *State.*

This appears by the Testimonies following.

Apud Lactant. I. 6. *Varro*, who was the most Learned Author either of the *Greeks* or *Latins*, in his Books that treated *of Divine Matters*, which he Dedicated to *Caius Cæsar*, who was then *Pontifex Maximus*, when he was speaking of the *Quindecimviri*, says, That the

the *Sibylline* Books did not belong to one *Sibyll*, but were called in general *Sibylline*, becauſe the Ancients ſtiled all Women-Propheteſſes by the Name of *Sibylls*.—— That the ſeventh or *Cuman Sibyll*, was named *Amalthæa*; but was called by others *Demophile*, or *Hierophile*; and that ſhe it was who brought the nine Books to King *Tarquinius Priſcus*, and asked 300 Philippicks for them; and that the King was ſo diſſatisfied at the greatneſs of the Price, that he laughed at the Madneſs of the Woman. That ſhe thereupon burnt three of the Books, in the King's Preſence; and yet asked the full Price for the Remainder: Whereupon the King looked on her as madder than before. She then burnt three more; but ſtill asked the ſame full Price. Whereupon the King was ſo affected, that he gave her the whole 300 Philippicks for the remaining Books,

'Tis ſaid that in the Reign of *Tarquinius*, [*ſuperbus*] another moſt ſurprizing and happy Accident befel the City of *Rome*, beſtowed on them by the Kindneſs either of ſome of the *Gods*, or of the *Dæmons*; which did them great Service, not only for a little time, but during the whole continuance of their State; and preſerv'd them frequently from geeat Calamities. A certain Foreign Woman came Dionyſ. Halicar. IV. 192 193 259 260.

to the King, with a desire to sell him nine Books, which were full of *Sibylline* Oracles. But *Tarquinius* not being willing to buy the Books at her Price, she upon this went away, and burnt three of them After a while she return'd, and brought the rest again, and offered them at the same full Price. This made the King to look upon her as distracted, and to laugh at her for demanding the same Price for a Part, which she could not obtain for the Whole. Whereupon she went away again, and burnt the half of the remaining Books; and then brought those that were still left, and asked as much Mony as before. *Tarquinius* was surpriz'd at the Woman's management: And when he had sent for the Augurs, and told them what had happened, he asked their Opinion what he should do in this Case; and when they had made him sensible that it appeared by certain Signs that he had refus'd a Kindness which was offered him by the Gods, and that great Calamities would ensue because he had not purchased all the Books: They then enjoined him to give the Woman all the Mony she asked, and to take those Oracles that were left. The Woman then parted with the Books to him; and caution'd him to keep them very carefully; and then disappear'd.

It

It is agreed among all, that a *Sibyll* brought three Books to *Tarquinius Superbus*; of which Two were burnt by her; while the Third was burnt with the Capitol, in the Days of *Sylla*. Plin. Nat. Hiſt. XIII.

Cumæ. There is *Sibylls* Chappel: I mean hers who was concern'd with the *Roman* Affairs in the 50th *Olympiad*; and whoſe Book our Pontifices conſulted 'till the Time of *Cornelius Sylla*: For then it was burnt, together with the Capitol; the two former Books having been before burnt by her, on Account that *Tarquinius Superbus* offer'd her a leſſer Price for them than ſhe requir'd. Her Sepulchre remains ſtill in *Sicily*. Solin. Polyhiſt. II. *p.* 10.

The ancient Annals inform us, as to the *Sibylline* Books, that a certain unknown old Woman, who was a Foreigner, came to King *Tarquinius Superbus*, with nine Books in her Hand; which, as ſhe ſaid, were Divine Oracles. She ſaid alſo, that ſhe would ſell them. *Tarquinius* enquired what Price ſhe expected for them; the Woman asked a prodigious Price. The King thereupon derided her; as if ſhe were diſtracted, through her great Age. She then produc'd a ſmall Fire, and burnt three of the Books out of nine; and then asked the King whether he would give her the ſame full Price for the reſt. Aul. Gell. I. 19 *p.* 83--86.

At

At which Offer *Tarquinius* laughed ſtill more heartily; and ſaid that the old Woman was certainly diſtracted. Whereupon the Woman then and there burnt three more of the Books; and ſtill very calmly demanded of him whether he would yet give her the ſame full Price for thoſe three that remained. This made *Tarquinius* be more ſerious, both in ſpeaking and reaſoning about the Matter; and he began to think it was not right to diſ-regard ſuch an uncommon Inſtance of Conſtancy and Reſolution, and ſo gave her her full Price for thoſe three. However, ſo far is evident, that this Woman after ſhe was gone out of *Tarquinius*'s Preſence, was never ſeen any more.

Serv. in Æneid. VI. It is certain that in the Reign of *Tarquinius* a certain Woman, who called her ſelf *Malthæa*, offered him nine Books; wherein, as ſhe ſaid, the Fates and Remedies of the *Romans* were contain'd.

Ibid. —'Tis certain that the *Sibylline* Books were offered to *Tarquinius*.

Suid. in Sibyll. The Tradition is, that the *Cuman Sibyll* offered nine Books of her own Oracles to *Tarquinius Priſcus*, King of the *Romans*; and that upon his Rejection of them ſhe burnt two of them.

Iſidor. Orig. VIII. 8. The ſeventh *Sibyll* is the *Cuman*; whoſe Name was *Amalthæa*; who brought nine Books

Books to *Tarquinius Priſcus*, wherein the *Roman* Decrees [or Fates] were written—whoſe Sepulchre ſtill remains in *Sicily*.

N. B. This Woman, who brought theſe Books to *Tarquinius*, does not appear to have been a known Propheteſs or *Sibyll* before; but ſeems to have been rather ſo called afterward by the *Romans*, to gain her pretended Oracles Credit among them. So that this Hiſtory implies little more than that ſome true *Sibyll* or *Sibylls* were ſo long ago famous among the *Romans*; and that their real Oracles were then of mighty Reputation with them.

IV. *The ſame Writers do agree that this Copy of the* Sibylline *Oracles was ſafely laid up and concealed in the Capitol; and never conſulted but by peculiar Officers; and that only upon great Emergencies, and by Direction of the Government. And the ſame is true of the ſecond* Sibylline *Copy; of which hereafter.*

This is fully proved by the following Teſtimonies.

Let us keep the *Sibyll* laid out of ſight and conceal'd; that, according to the Traditionary Rule of our Fore-fathers, the very Books may not be read without the Order of the Senate. Cicer. de Divinat. I.

Tarquinius appointed two Citizens of Character for the keeping theſe Books: And Dionyſ. Halicar. ubi priùs.

And ordered two other publick Perſons, as Attendants, to be joined with them; and ſo committed the Cuſtody of the Books to them, *&c.* *Tarquinius* cauſed *Marcus Attilius*, one of the *Duumviri*, who appeared to have been unfaithful in the keeping the *Sibylline* Oracles, and was diſcovered by one of thoſe publick Attendants, for a Parricide, to be ſewed up in an Oxes-hide, and thrown into the Sea. When the Kings were expell'd, the City undertook the Care of the *Sibylline* Books; and created very eminent Perſons for their Keepers. Theſe retain that Office during their whole Lives; and are thereupon free from all Burdens, both Military and Civil. It alſo added other publick Aſſiſtants to them; without whoſe Preſence they themſelves were not permitted to inſpect them. In ſhort, the *Romans* keep nothing of a religious or ſacred Nature ſo carefully as they do the *Sibylline* Oracles. They make uſe of them upon a Decree of the Senate, if it any time happens that the Common-wealth be diſturbed, *&c.*

Valer. Max. I. 13. King *Tarquinius* commanded that *M. Tullius* the *Duumvir* ſhould be ſewed up in a Sack, and thrown into the Sea, becauſe he had been ſo far corrupted that he had given the Book that contain'd the Myſteries

ries of thoſe ſacred Rites which concerned the Publick, and had been committed to his Cuſtody, to be tranſcrib'd by *Petronius Sabinus.*

Theſe three Books were laid up in the Capitol, and called *Sibylline* Books. And to them the *Quindecimviri* have recourſe, as to an Oracle, when a publick Addreſs is to be made to the Immortal Gods for their Direction. Aul. Gell. ubi ſuprà.

Becauſe the *Sibylline* Verſes were almoſt worn out by Age, *Auguſtus* commanded that the Pontifices ſhould tranſcribe them with their own Hands, that no body elſe might read them. Dion. Caſſ. LIV. *p.* 522.

The Verſes of all theſe ten *Sibylls* are common; excepting thoſe of the *Cumæan*; whoſe Books are concealed by the *Romans.* Nor do they think it lawful that they ſhould be inſpected by any, but by the *Quindecimviri.* Lactant, I. 2.

Thoſe Volumes of the *Cumæan Sibyll*, wherein the *Roman* Fates are contain'd are ſtrictly conceal'd; but the Books of the reſt are almoſt all of them no way forbidden, but may be made uſe of by every one. De Ira Dei. c. 23.

[See alſo the numerous Inſtances of the obtaining a Decree of the Senate before the Capitoline Copy could be conſulted, even by the proper Officers, in all the *Roman* Hiſtorians, to be cited preſently; in their frequent

quent Accounts of ſuch Matters: Which will make this Propoſition indiſputable.]

Coroll. (1.) Since the *Romans* have no where publiſhed any Parts of theſe Capitoline Oracles, they were none of them ever publickly known in the World by any. Nor could they therefore be quoted by the Ancients, as all other Books might be. And this Obſervation is for the main to be extended to the ſecond Capitoline Copy, of which hereafter; which was equally kept ſecret by the *Romans*, and that on the very ſame Accounts alſo; tho' it having been collected from ſeveral places its Contents could not be ſo fully conceal'd.

Coroll. (2.) The Paſſages that are anciently cited from known and publick *Sibylline* Oracles, either by Heathens, Jews, or Chriſtians, could not be cited directly from the Capitoline Copies, which they never ſaw; but muſt be taken from ſome other *Sibylline* Oracles, which were then known and publick in the World: Of which more hereafter.

V. *This Capitoline Copy did altogether belong to the* Roman *State*; *and, ſo far as appears, contain'd only ſuch Predictions, Rules, or ſacred Rites as concerned the* Roman *Idolatry and Superſtition: Which is true alſo of the ſecond Capitoline Copy; of which hereafter.*

This

This is plain, as to both Copies, from the following Evidence.

Let theſe Books be allowed for the Rejection of old religious Rites, rather than for the Introduction of new ones. Cicer. de Divinat. I.

We have recourſe to theſe Books, and that publickly, ſtill, after ſo many Years, when we are at a loſs to know what we ought to do, upon the appearance of any Prodigy. Var. de re ruſticâ. I. 1.

When *Publius Valerius Poplicola* and *C. Claudius Sabinus* enter'd on their Conſulate, the City was in the greateſt Danger that it had ever been in before: Which aroſe from Foreigners, who raiſed inteſtine Seditions within the very Walls; as the *Sibylline* Books did forewarn, and the Divine Tokens, the Year before, had portended. Dionyſ. Halicarn. Antiq. X. 467 634.

This Book contain'd the Myſteries of thoſe ſacred Rites which concern'd the Publick. Valer. Max. ubi priùs.

The Woman ſaid to *Tarquinius*, that the Fates and Remedies of the *Romans* were contain'd in her Books. Serv. ubi priùs.

Amalthæa brought nine Books to *Tarquinius Priſcus*, wherein the *Roman* Decrees [or Fates] were written. Iſidor. ubi priùs

But this Propoſition is put paſt doubt by the very frequent Accounts we have in the ancient Heathen Hiſtorians of the Contents

Contents of theſe Capitoline Copies, as all along declared by the Officers that conſulted them; which do univerſally concern the *Roman* State, and the *Pagan* Idolatry and Superſtition therein practis'd, without any Exception: As the inquiſitive Reader will find in the following Places; which for brevity I ſhall only refer to upon this Occaſion.

Cicer. de Divinat. I. *De Verrin.* ult. *Dionyſ. Halicarn.* Antiq. IV. VI. X. *Liv.* Decad. I. L. 2, 3, 4, 5, 6, 7, 10, 12. IV. L. 1, 5, 6, 7, 8, 10. V. L. 2, 3. *Valer. Max.* I. 8. *Plin.* Nat. Hiſt. VII. 35. p. 56. XI. 35. p. 528. *Tacit.* Annal. I. p. 176. IV. p. XV. *Plut.* In Poplic. p. 108. In *Fab. Max.* p. 176. *Phlegon.* in Longæv. *Aurel. Vict.* in *Claud.* XXIV. De Vir. Illuſt. XLVI. *Zoſim.* II. p. 669. *Jul.* Capitol. in *Gordian* III. C. 26. *Trebell. Pol.* in *Gallien.* C. 5. *Macrob. Saturnal.* I. 17.

However we have one Account of this Matter ſo large and eminent in *Vopiſcus*, and in the Emperor *Aurelian*'s Letter to the Senate, preſerv'd by him, that it highly deſerves to be ſet down at length; and is, I think, the fulleſt Paſſage relating to the Capitoline Copy of the *Sibylls* that is now Extant in all Heathen Antiquity. Take it in the Hiſtorian's own Words.

In

In the midſt of that Conſternation which the Devaſtations of the *Marcomanni* had occaſion'd, there aroſe terrible Seditions at *Rome*; and every one was afraid that the ſame Miſeries which had before happen'd under *Gallienus*, would happen again. Upon which Account the *Sibylline* Books, which had done ſo much publick Good all along, were conſulted; and it was found that Sacrifices ought to be offered in certain Places, which the barbarous Nations would not then be able to paſs over. To conclude, what was enjoin'd was perform'd, with all Variety of Ceremony: By which Means thoſe barbarous People were ſtopp'd, and *Aurelian* took them all, as they ſtraggled out in Parties, and ſlew them. I think it proper to give you here an Account of the Form of that Decree of the Senate, whereby that ſacred Authority commanded thoſe Books to be inſpected. On the third Day before the *Ides* of *January*, *Fulvius Sabinus*, the City *Prætor*, pronounc'd the Reference thus: We refer to you, the Senators, the Suggeſtion of the Pontifices, and the Letters of *Aurelian* our Prince; which order an Inſpection to be made into thoſe Books of Fate, in which, by Divine Providence, our Hopes of putting an end to this War are contain'd. For you are your

Vopiſc. in Aurelian. c. 18, 19.

ſelves ſenſible that they have ever been inſpected, when any conſiderable Commotion has been among us; and that the publick Misfortunes did not uſe to ceaſe 'till by their Authority the proper Sacrifices were offered. Upon which *Ulpius Syllanus* ſtood up, and ſpake thus; We, Senators, are too late in our Conſultations for the publick Welfare: We have regard to theſe Injunctions on which our Fate depends, too late: We are juſt like thoſe ſick Perſons who don't call in the skilful Phyſicians 'till the Caſe is almoſt deſperate; as tho' they reſolv'd to make their Condition too hard for the beſt Phyſicians Care; while yet it is ſo much eaſier to prevent, than to cure any Diſtemper. For you cannot but remember that I have often ſaid in this Place, that the *Sibylline* Oracles ought to have been *then* conſulted, the Bleſſings of the Gods made uſe of, and the Divine Commands obeyed, when we firſt heard that the *Marcommani* had made an Eruption: While ſome Perſons then refus'd to do ſo; and made it a very odious thing for me that I made ſuch a Propoſal: And while they rather choſe to flatter the Prince, as if his Valour and Conduct were ſuch that there was no Occaſion to conſult the Gods in the Caſe. As if any one were ſo great as to neglect the Worſhip of the Immortal Gods;

Gods; or would not rely upon their Direction. What need I aggravate their Conduct? We have now heard thoſe very Letters wherein the Prince deſires the Help of the Gods: Which Help it can never be diſhonourable for the moſt valiant Man to depend on. Go to then, you that are *Pontifices*; with Purity, with Sanctity, with Holineſs, with ſacred Veſtments, and ſacred Minds, go up into the Temple: Place your ſelves in your Seats of Honour: Turn over the Books, with veiled Hands: Inquire what the eternal Decrees are as to this City: Compoſe a Hymn for the Children of the Alliance. We, the Senators, will give Orders for the defraying the Expences of the whole Solemnity, and for the Ceremonies about the Sacrifices; and will appoint Proceſſions about the Fields. After this the greateſt part of the Senators have their ſeveral Votes; which it would be tedious to relate. At laſt, upon the Aſſent that was given, of ſome by the Signal of the Hands, and of others by that of the Feet, and of the Majority by declaring their Conſent in Words, the Decree of the Senate was made. Thereupon the Officers concern'd went to the Temple; the Books were inſpected; the Verſes declar'd; the City purify'd; the Hymn ſung; the Proceſſion celebrated about the City; and a

Promiſe made for doing the ſame about the Fields: And ſo the whole Solemnity, which had been enjoin'd, was compleated.

The Emperor Aurelian's *Epiſtle to the Senate.*

I wonder at you, Holy Fathers, that you are ſo long in the Deliberation about the opening of the *Sibylline* Books: As if your Debates were in a Church of the Chriſtians, and not in a Temple dedicated to all the Gods. Make therefore no longer Delays; but aſſiſt your Prince, now he is in great Straits, on the publick Account, by the Chaſtity of your *Pontifices*, and your ſolemn Ceremonies. Let the Books be inſpected: What ſhall thence appear fit to be done, let it be done. I offer any Expences. All ſorts of Captives, all Animals that are fit for Royal Authority to offer, I, in conſort with my People, do willingly Offer. For it is not below any ones Dignity to conquer by Divine Aſſiſtance. So have Wars been begun; ſo have they been put an end to by our Anceſtors.

Coroll. (1.) Since theſe pretended *Sibylline* Oracles, laid up in the Capitol, ſtand originally on no other Authority than one Woman's Aſſertion, or, at moſt, as ſupported by ſome Heathen *Augurs*; ſince they were ſo ſtrictly concealed from all but

but a few of the Heathen Prieſts; ſince their pretended Contents did ſo evidently tend to confirm Pagan Idolatry and Polytheiſm; and ſince they were never us'd but on Emergencies of the Pagan *Roman* State, and upon the Direction of the Pagan *Roman* Senate; there is great Reaſon to ſuſpect Impoſition in the whole Matter: And that theſe Oracles, of what Nature ſoever they were, or whence ſoever they were deriv'd, were no better than *pious Frauds* made uſe of to govern the *Roman* People withal.

Coroll. (2.) The real *Sibylline* Oracles, ſo publick, ſo famous, and ſo much quoted by Heathens, Jews and Chriſtians, were intirely different from theſe Capitoline pretended Oracles. This is moſt evident from every Character; the one were exceeding Ancient, the other in Compariſon Modern; the one belong'd to all the World and its great Events, the other only to the *Romans*; the one were for one God; the other for many; the one were againſt Idolatry; the other for it. The one were publick, the other private. The one were for true Piety, and Morality; the other for Superſtition and Tricks of State. The one contain'd Predictions of Events in Providence, and the Affairs of true Religion; and the other belong'd to the

ſmall and petty Affairs of the *Roman* State in its political Concerns only: So that thoſe who confound theſe two Sorts of Oracles together, as the Modern Criticks have generally done, proceed without any ſolid Foundation at all; nay rather in Contradiction to all the original Evidence in this Matter.

N. B. That the original ſingle *Roman* Copy was burnt with the Capitol, about Eighty Years before the Chriſtian *Æra*. This is generally atteſted to by the Ancient Authors; and will be fully proved, by the way, under the next Propoſition. See alſo *Plin.* Nat. Hiſt. VII. 33. *Solin.* VIII. *Lactant.* I. 6.

VI. *After the Capitol was burnt, the* Romans, *with great Care, made another Collection of* Sibylline *Oracles, from ſeveral Countries; and laid them up ſecretly in the new Capitol.*

This appears by the Evidence following.

Varro ap. Lactant. ubi priùs.

Varro, the moſt Learned of the *Romans*, ſays—That the number of the *Sibylline* Books was augmented on the rebuilding of the Capitol; becauſe thoſe Books were ſought for in, and collected from all the Cities of *Italy*, both *Latin* and *Greek*; and eſpecially from *Erythræ*; and were brought to *Rome*, without any Regard to one *Sibyll* more than to another.

Feneſtella,

Feneſtella, a moſt diligent Writer, ſpeaking of the *Quindecimviri*, ſays, that after the rebuilding of the Capitol, *C. Curio* the Conſul referr'd it to the Senate that Legates might be ſent to *Erythræ*, to ſeek out the Verſes of *Sibyll*, and bring them to *Rome*: And that accordingly *P. Gabinius*, *M. Octacilius*, and *L. Valerius* were ſent on that Errand; and brought about a thouſand Verſes; ſuch as had been tranſcrib'd by private Perſons, to *Rome*: And we have already ſhew'd that *Varro* gives the ſame Account. Ibid.

Now *Feneſtella* relates that Legates were ſent by the Senate to *Erythræ*, to bring the Books of that *Sibyll* to *Rome*; and that the Conſuls *Curio* and *Octavius* took care they ſhould be laid up in that Capitol which *Q. Catulus* had lately rebuilt. De Ira Dei. C. 22.

In the 173d *Olympiad*, when the Capitol was burnt; whether by Treachery, as ſome ſuppoſe, or by Accident, 'tis uncertain; theſe Books were, among the other Things devoted to God, conſum'd by Fire. For as to thoſe that now remain, they have been brought from a great many Places; ſome from the *Italian* Cities; ſome from *Erythræ* in *Aſia*, whither the Legates were ſent at the Senate's Decree to get Tranſcripts; and others from other Cities, ſo as they had been tranſcrib'd by Dionyſ. Halicarn. IV. p. 122.

private Perſons: Among which ſome ſpurious Verſes did appear: Being diſcover'd to be ſuch by thoſe that are ſtiled *Acroſticks*. Now in this I do but follow the authentick Account of *Terentius Varro*, whoſe Narration it is, in his Treatiſe *of Divine Matters*.

Tacit. VI. 12. p. 25, 26. When the Capitol had been conſum'd by Fire, in the Social War, the Verſes of *Sibyll*, were ſhe one ſingle Perſon or many, had been ſought for at *Samos*, and *Ilium*, and *Erythræ*; nay in *Africa* alſo, and *Sicily*, and the *Greek* Colonies in *Italy*; and it was committed to the Prieſts to diſtinguiſh, as exactly as they were able, which were really Genuine among them. Upon which this new Book was referr'd to the Judgment of the *Quindecimviri*, for their Opinion about it.

N. B. Every one of thoſe Countries and Cities whither the *Romans* ſent for their Collection, appears ſtill, by the moſt unſuſpected Parts of our preſent Copies, to have been particularly concern'd in the *Sibylls* Predictions; and were therefore the moſt likely Places to find them in; as the Readers will eaſily obſerve upon the Compariſon. So that thoſe Parts of our Copies are probably much the ſame with the Copies which were allow'd for the moſt Genuine

nuine at this time by the *Romans*, about Eighty Years before our Saviour was born.

VII. *The ſecond Capitoline Copy was not a compleat Collection of all the famous* Sibylline *Oracles then known in the World; but a ſelect Number only of ſuch as the* Roman *Church and State approv'd of, as Genuine, or Authentick, or for their Purpoſe: And ſtill all other ſuch Oracles were admitted or rejected as the* Pontifices, *the Senate, or the Emperors determin'd ever afterward.*

This Propoſition is of great Conſequence; and is fully demonſtrated by the Obſervations and Teſtimonies following.

Thus we have ſeen that *Dionyſius* of *Halicarnaſſus* declares, from *Varro* himſelf, that ſome of the Verſes brought by the *Roman* Legates to ſupply the place of the old Copy were ſuppos'd to be Spurious; and were diſcover'd not to agree to their old Copy by the *Acroſticks*.

Thus alſo we have ſeen from *Varro*, *Solinus*, *Lactantius*, *Servius*, *Suidas*, and *Iſidore*, that there was only one of the many *Sibyll*'s Oracles lodg'd in the Capitol: While 'tis evident thoſe of the reſt were current every where in the World at the ſame time.

Thus alſo *Tacitus* has aſſur'd us, that the Prieſts were particularly concern'd in making

making a Judgment which Verſes were genuine, or approv'd; and which ſpurious, or rejected, before they were receiv'd into the ſecond Capitoline Copy. Hear alſo ſome other Paſſages of Antiquity relating to this Matter.

Tacit. VI. 12. p. 24, 25.

Quinctilian, the Tribune of the People, referr'd it to the Senate what was to be done about that *Sibylline* Book which *Caninius Gallus*, the *Quindecimvir*, inſiſted ought to be received among the others of that Sort; and who had requeſted a Decree of the Senate for that Purpoſe; which Decree he, upon the Queſtion, had obtain'd. But *Cæſar* [*Tiberius*] wrote a Letter to blame the Tribune, in ſome meaſure, as too young to be well acquainted with the ancient Cuſtom in ſuch a Caſe. He upbraided him that, notwithſtanding his Ignorance in this ſort of Knowledge, and in ſuch ſacred Matters, he had propoſed Verſes of an uncertain Original, before the Opinion of his Collegues was known; and even without the Peruſal and Approbation of the *Magiſtri*, to the Senate it ſelf; and this at a time when there were but a few Senators preſent. Moreover, he put him in mind that *Auguſtus*, on account of the great number of ſpurious Verſes that were then aſcribed to the celebrated Name of the *Sibylls*, had ordain'd that within a certain

certain number of Days all ſuch pretended Pieces ſhould be carried to the City *Prætor*; and that none ought to have them at their Homes.

Octavius, after the Death of *Lepidus*, took upon him the Office of *Pontifex Maximus*; which while the other was alive he never ventur'd to deprive him of. He got together from all Parts and burnt above two thouſand Prophetick Books, in *Greek* and *Latin*; even all that were current of that Sort, whoſe Authors were unknown, or of ſmall Authority; retaining only thoſe of the *Sibylls*; and this not without ſelecting ſome and rejecting others. Thoſe that he admitted he lodg'd in two golden Caſes, under the Pedeſtal of *Apollo* on the Mount *Palatine*. Sueton. in Octav.

A certain Oracle alſo, aſcrib'd to the *Sibyll*, mightily affected Men; tho' it did not belong to any other time of the City, but to the preſent, [when *Dion* wrote.] The Words were theſe; '*When thrice three* '*hundred Years are over, an inteſtine Se-*'*dition and Sybaritick Rage ſhall deſtroy* '*the* Romans. *Tiberius* upon this began to raiſe a Scandal upon them, as if they were ſpurious; and gave Order that all Prophetick Books ſhould be inſpected; that thoſe among them that appear'd to be uſeleſs ſhould be condemned; and that the reſt ſhould be retain'd. Dion. in Tiber. LVII. p. 615. & Xiphilin.

Above

Dion. in Neron. LXII. p. 709. & Xiphilin.

Above all the People were affrighted by the Conſideration of an Oracle which was ſung about in the Days of *Tiberius*, and was this; That *after thrice three hundred Years were gone, an internal Sedition ſhould deſtroy the* Romans. And when, to comfort them, *Nero* ſaid that thoſe Verſes were not to be found any where, The People thereupon ſang another Verſe, as really belonging to one of the *Sibylls*, which was this; *The laſt of the Poſterity of* Æneas *that ſhall reign ſhall be one that will ſlay his Mother.*

Cicer. de Divinat. II.

VIII. *It appears probable that all the Capitoline Verſes, in both its Copies, were* Acroſticks, *in a peculiar Senſe; or that the firſt Verſe of every Oracle was made up of the firſt Letters of the diſtinct Verſes themſelves, contain'd in that Oracle.*

This Propoſition depends on the Teſtimonies of *Cicero*, and *Dionyſius* of *Halicarnaſſus*; the former of which affirms,

De Divinat. II.

'That the *Sibylline* Verſes in the Capitol 'could not be deriv'd from an Enthuſia-'ſtick Rage, as was commonly ſaid; be-'cauſe of that ſort of Poetry call'd *Acro-'ſtick*, which is when the firſt Letters of 'the Verſes were connected together, after 'the manner of ſome of thoſe *Ennian* 'Poems, which *Ennius* compos'd; which 'muſt

'muſt for certain be the Effect of a conſi-
'derate, and not an Enthuſiaſtick Mind.
'Accordingly, in the *Sibylline* Books eve-
'ry Poem has its firſt Verſe made up of
'the firſt Letters of every diſtinct Sen-
'tence therein. And the latter, as we have juſt now ſeen, affirms, 'That the
'*Romans* diſcover'd ſome pretended *Sibyl-*
'*line* Verſes not to be genuine, or agreeable to thoſe of the firſt Copy, by thoſe
'Verſes which are ſtiled *Acroſticks.* As if the *Romans* pretended to have ſome way preſerv'd or recover'd the original ſingle *Acroſticks* which contain'd the firſt Letters of the ſeveral Verſes, and made uſe of them to diſcover the genuine Verſes or Poems themſelves thereby, after the firſt Copy had been burnt. Nor is it eaſie to put any good Senſe upon the Words of *Cicero* and *Dionyſius*, two of the moſt authentick Witneſſes, without this Hypotheſis.

Corollary. 'Tis therefore ſtill more evident that theſe Capitoline Copies were intirely different from thoſe famous and publick Oracles which were all along quoted by the Ancients; ſince not one of theſe latter ſort of Quotations have ever the leaſt ſign of ſuch *Acroſtick* Verſes, as theſe Authors mention; and but one or two of the Ancients cite any ſort of the *Sibylline*

Acroſticks

Acroſticks at all; and the Copy ſo cited is groſly ſpurious, and never mention'd 'till the fourth Century it ſelf; as we ſhall ſee more fully hereafter.

IX. *One of the principal things, and what we have the beſt Evidence for, as truly contain'd in the Capitoline Oracles, was a Prediction that the* Romans *could not conquer the* Parthians, *without ſetting over themſelves a King.*

This is plain from the following Teſtimonies.

Cicer. de Divinat. II,

The Interpreter of the *Sibylline* Books, [*Cotta* the *Quindecimvir*] had a falſe Report ſpread of him lately, as if he intended to move to the Senate, that 'If we ex-'pected Safety and Deliverance, we muſt 'give him [*Julius Cæſar*] the Title of 'King, who had really the Regal Power 'over us already. If there be ſuch a Prediction in thoſe Books, to what Man, and to what Time does it belong? For he that compos'd it was cunning in leaving the Men and the Times indefinite; that whatever ſhould happen it might appear agreeable to his Prediction.

Ibid.

Let us uſe our Intereſt with the proper Officers that they produce any thing elſe out of thoſe *Sibylline* Books, rather than what concerns a King; ſince neither the Gods

Gods nor Men will ever endure a King at *Rome* any more.

Lentulus himſelf aſſur'd me, that from the *Sibylline* Books, and the Reſponſes of the Aruſpices it appear'd, he was the very third *Cornelius*, to whom the Regal Power and Empire over this City muſt of neceſſity devolve; and that there had been accordingly two *Cornelii* before him, *viz. Cinna & Sulla.* See *Flor.* IV. 1. In Catilin. III.

Lucius Cotta, the *Quindecimvir*, was at the next Meeting of the Senate to move, becauſe in the Books on which the *Roman* Fate depends there was this Paſſage, *That the* Parthians *could not be conquer'd but by a King*, that therefore *Cæſar* ſhould have the Title of King. Sueton. in Jul. Cæſ. L. XIX.

Thoſe that ſought the Regal Honour for *Cæſar* ſpread a Report that the *Parthians* might be ſubdu'd by the *Romans* if they had a King to Command them; and that otherwiſe they could never be ſubdued. Plut. in C. Cæſar. p. 736.

There was a Rumour, whether true, or perhaps falſe; (as ſuch Stories frequently happen to be;) that thoſe Prieſts who were call'd the *Quindecimviri* did commonly affirm, that the *Sibyll* ſaid, *The* Parthians *could not be overcome but a King.* Dion. Caſ. XLIV. p. 247.

N. B. I here diſtinguiſh this pretended Prediction of a King that was to be ſet over

ver the *Romans* only, and that in order to the Conqueſt of the *Parthians*, which belongs to the Capitoline *Sibyll*; from that more famous, univerſal, and conſtant Tradition or Prediction of a King that was to ſpring from the *Eaſt*, and from *Judea*, to govern the World, deriv'd from the other *Sibyllian* Oracles, as the ſeveral Circumſtances of each Prediction does require. But of this latter Caſe we ſhall treat more largely hereafter.

N. B. Hence ariſes another ſtrong Argument for the difference between the ſecond *Roman*, and the preſent *Sibylline* Oracles. For this Oracle about the *Parthians*, which is almoſt the only one we have great Authority for as really contain'd in that Capitoline Copy, is not at all contain'd in the preſent Oracles. Nay indeed the intire Nature of all the preſent Books will hardly permit us to ſuppoſe that any ſuch Prediction as that could ever have belong'd to them.

N. B. It will be here proper to produce thoſe other Reaſons I formerly promiſed for that Suſpicion, that the Capitoline *Sibylls* were not ſincerely dealt with; but were us'd by way of pious Fraud, for the better Management of the People. Now one of theſe we have from *Cicero*'s Words already cited, where he ſays, 'Let us uſe

'our

our Intereſt with the proper Officers, that they produce any thing elſe out of thoſe *Sibylline* Books, rather that what concerns a King. As if by ſufficient Intereſt and Application they could have what was for their Turn produc'd or conceal'd in ſuch Caſes. A ſecond Reaſon is viſible, from the following remarkable Paſſage in *Dion Caſſius*; eſpecially as compar'd with another of *Cicero*. *Dion*'s Words are theſe: 'In the beginning of the following Year the Statue of *Jupiter*, which was on the *Alban* Mountain, was ſtruck with Thunder, by the Gods. This Accident occaſion'd ſome delay in the Reſtitution of *Ptolemy*. For when the *Sibylline* Books were conſulted, they found this written in them; "If the King of *Egypt* 'comes, and wants your Aſſiſtance, do 'not deny him your Friendſhip; but 'however don't you ſend him any con'ſiderable number of Succours: For if you 'do, you will have great Troubles and 'Dangers. 'The People being ſurpriz'd at the Exactneſs of the Coincidence of the preſent Conjuncture with the Oracle, abrogated all they had decreed, at the Inſtance of *Caius Cato* the Tribune of the People. Such was the Oracle: And by this Means of *Cato* it was that it was made publick among the People: (For it was not 'lawful

De Divinat. II.

L.XXXIX. p. 98. *See* p. 118, 119.

'lawful, without a Decree of the Senate, to
'publiſh before them any of the *Sibylline*
'Writings.) For as ſoon as the Purport of
'this Oracle made a Noiſe; (as ſuch things
'uſe to do;) he was afraid it ſhould be ſup-
'preſs'd. To prevent which he drew the
'Prieſts out before the Aſſembly; and there,
'before the Senate could make any Decree
'about it, compell'd them to declare it.
'For they preſs'd it ſo much the more as it
'ſeemed to be more diſagreeable to their
'Laws, *&c.* And *Cicero*, in one of his fami-
L. I. Ep. 4. liar Epiſtles, confeſſes, 'That the People
'were themſelves ſuſpicious that they
'were impos'd on under Pretence of Re-
'ligion in this very Matter. Nor is what
Tertullian hints at very improbable; *viz.*
That the *Pagans* took advantage of the great
Eſteem the real *Sibylline* Oracles had ever
been in, and did therefore procure or per-
mit counterfeit Oracles under that ſacred
Name; and uſed not a few of their Words
therein for the ſupport of that Worſhip of
Dæmons, Idolatry, and Superſtition; which
the real *Sibylls* were ever ſo zealous againſt.
Ad Nation. II. 12. Op. p. 76. *Cujus Vocabula Dæmoniorum Vatibus In-
duiſtis: Whoſe Expreſſions you have put
into the Mouths of thoſe Prophets which
belong to the* Dæmons, are his remarkable
Words to the *Pagans* in this Caſe.

N. B

N. B. The ſecond Capitoline Copy of the *Sibylline* Oracles was all along made uſe of by the Heathen Governors of *Rome* 'till the Days of *Conſtantine*; and was not deſtroy'd 'till the time of *Honorius*; when *Stilicho* burnt it. This Obſervation is very plain from what has been already proved, as to its continued uſe by the Heathen Emperors and Senate all along; and the time of its Period from the known Words of *Claudius Numatianus* the Poet, who directly affirms that *Stilicho* burnt it. Itinerar. II.

N. B. Since the firſt writing of this Eſſay I have peruſed the very Learned and Induſtrious *Fabricius*'s Diſcourſe about theſe Oracles; and find moſt of the foregoing Obſervations about the Capitoline Copy made to my Hand by him. And I cannot deny that he has treated of this Subject with better Judgment than any I have met with: Tho' for want of the principal Obſervations about the genuine *Sibylls* that are to follow, he was no way able to clear that moſt important part of this Subject; but for the Main was neceſſitated to leave it in the ſame Obſcurity in which he found it. Bibliotheca Græca, L. I. c. 29. 33. p. 167. 231.

Thus much concerning the Spurious or *Roman Sibylline* Oracles. I now proceed to the genuine ones, which belong to the whole World.

X. *The preſent Copy of the* Sibylline *Oracles, as they are now Extant in eight intire Books, is not, in general, the ſame with that which was Extant before and at the firſt times of Chriſtianity, but very different from it.*

This indeed is ſo very plain at firſt ſight to any one that peruſes the preſent intire Collection of *Sibylline* Oracles, with any tolerable degree of Sagacity aud Obſervation; and is now ſo univerſally own'd by all the Learned, that I can hardly think it worth while to demonſtrate the ſame operouſly in this place. Even our worthy Countryman Sir *John Floyer* himſelf, who has gone farther towards allowing the Authority of the preſent eight Books than he will ever perſuade any Learned and Judicious Perſons to follow him, dares not go ſo far: But is forced to confeſs ſome Parts to be ſpurious; and the reſt ſo altered and managed by his ſuppoſed Tranſlators, as to be now not a little different from the Originals themſelves. But to come to Particulars, and to proceed in our propoſed Order of Propoſitions.

XI. *The firſt, ſecond, moſt of the fifth, the ſixth, ſeventh, and eighth of the preſent* Sibylline *Books are unſupported by internal Marks of genuine Writings; and external Teſtimonies from ancient Quotations.*

tions. Nay they have commonly direct Marks of Forgery upon them.

This remarkable Obſervation, which I owe in great part to a Learned Friend, who has conſtantly aſſiſted me in this Eſſay, appears to be true by the following Evidence.

The firſt and ſecond Books are plainly of a Piece; and are little other than an aukward Epitome of ſeveral Parts of the Hiſtory of the Bible; and almoſt as evidently taken from it as any other ſuch Abridgment now among us; with the very Names of the Perſons, and Circumſtances of the Facts. The Author owns ſhe had been a Whore, effeminate, wicked, and infamous: She ſays ſhe was with *Noah* in the Ark, and nearly related to him: As ſhe alſo does in the ſpurious Additions to the third Book. Yet does ſhe uſe that *Greek* Language that was not then in the World; and ſome of thoſe particular Phraſes of it which came not in 'till many Ages afterward: I mean σαρδωνιον μειδημα γελασεῖε, *You ſhall laugh the* Sardonian *laughter*: αἰων [ἀγων] ἰσελαστικὸς. *The* Iſelaſtick *Age or Game*; nor had *Theophilus* of *Antioch* theſe two Books in his Copy, becauſe he ſays the Proem, which evidently belongs to the third Book, was in the *beginning* of the Oracles: Nor does ei-

ther of theſe Books appear to have been ever quoted by any Writer Heathen, Jew, or Chriſtian, 'till the very fourth Century it ſelf: as will be evident hereafter: I mean from that Catalogue of thoſe ancient Quotations which ſhall be added at the end of this Book. So that none ought to pretend that either of theſe Books were Parts of the ancient and genuine *Sibylline* Oracles.

The greateſt part of the fifth Book is, it muſt be allow'd, in good Meaſure, of another Genius from thoſe two: And its Stile and Contents have a better Pretence to Antiquity. But then, it ſo evidently goes over the ſeveral *Roman* Emperors at firſt, 'till the *Antonines*, with the Plainneſs of an Hiſtorian, rather than the Obſcurity of a Propheteſs: As good as naming every Emperor in Order: And the Author ſo expreſly confeſſes that ſhe ſaw the Deſtruction of the ſecond Temple, either of *Veſta*, or of *Jeruſalem*, that thoſe Parts at leaſt of this Book can have ſmall Pretence to be genuine: Eſpecially while the ſame Parts of this Book that have thoſe Marks of being Spurious do never appear to have been quoted by any of the Ancients neither; as will be ſeen in due Place. Whether ſome other leſs exceptionable Parts of this, and indeed ſome other Books, about the Deſtructions and Deſolations of Countries

Countries and Cities, which yet are not, that we find, quoted by any of the Ancients, may not alſo be genuine, I cannot certainly determine. Only becauſe their Authority is more doubtful, I ſhall not inſert them among the more certainly genuine Oracles, for want of ſufficient Evidence for them.

The ſixth, which is now rather a Fragment than an intire Book, is ſo viſibly a ſhort but very ſtrange Account of Chriſt's Birth, Baptiſm, Miracles, Death, and ſecond Advent, with their particular Circumſtances; and that with the mention of Chriſt's *two Parts* or *Natures*; That *He is the firſt God of the firſt Fire*, and *His Son begotten by a Dove, the Spirit*; and with an Apoſtrophe to that *Happy Wood on which God was extended*, that one would rather imagine ſome ſtrange Enthuſiaſtick Heretick than any true *Sibyll* muſt have been the Author of it. Nor is there the leaſt ſign of its being quoted by any 'till the fourth Century.

The ſeventh Book, which is a ſmall one; beſides ſome Clauſes about the Deſolation and Deſtruction of Cities and Countries, is, for the reſt, much of a Piece with the ſixth. It mentions a *God whom the Spirit waſhed in* Jordan *three times; who was made a Lord by the Word of his Father, and by the*

pure Spirit; that *he took a Body and aſcended*; *that Heaven made three great Towers for him*; *in which Heaven the good Mothers of God, Hope, Piety and Religion, do now inhabit*: As alſo ſuch an unaccountable Prayer at a very ſtrange Sacrifice therein mention'd, with other odd Paſſages, and the Author's Acknowledgment that ſhe had been an Harlot, and exceeding wicked her ſelf, that I cannot but think the ſame Enthuſiaſtick Heretick was the Writer of both theſe Books. Nor is there, that I find, the leaſt Footſteps of any Quotations from that Book 'till the fourth Age.

The eighth or laſt Book is a large one, and beſides that part which is of the Deſolations of Cities and Countries, is of all the reſt moſt viſibly Spurious, nay after the Reign of *Adrian*, whom it almoſt directly names, and his three Succeſſors. It is, in ſhort, to all its latter Branches, with its Appendages, and particularly the famous *Acroſtick*, ſo plainly taken from the Hiſtory of Chriſt's Life, and Miracles, and Sufferings, and of all Things belonging to him, put into the future Tenſe, after that Hiſtory was every where known, that ſo groſs and fooliſh a Pretence to Antiquity was hardly ever made before. For to paſs by its direct Prediction that *Rome* ſhould continue

continue but 948 Years in all, which prov'd utterly falſe, any one may almoſt as wiſely believe that *Virgil* wrote his pretended Prophetick Account of the Poſterity of *Æneas*, and of the *Romans*, before any of the Events had fallen out, as that the Author of this Book wrote the like pretended Prophetick Account of our Saviour, his Actions, and Sufferings before he was born. Nor is there any ſure Pretence to any ancient Citations from this Book 'till the fourth Century. Æneid. VI.

N. B. Beſides theſe ſix, for the main, ſpurious Books, there are two Branches of the Third which ſeem to be ſpurious alſo: The firſt of which appears to call *Samaria* by the Name of *Sebaſtia*, which is not elder than the Days of *Auguſtus*: The ſecond ſeems to be taken partly from the Heathen Fables, and partly from the *Jewiſh* Hiſtory; beſides a very ſtrange Concluſion: None of which are ever quoted by the Ancients. Theſe therefore I cannot vouch for, and have accordingly omitted them all in the Body of the Oracles. Only I have added the firſt Part by it ſelf, as not certainly ſpurious; and as ſeeming to me ſo remarkable an Account or Prediction of *Simon Magus*, and his Followers the old Hereticks, with their Succeſſor the great Antichriſt himſelf, 'till the very Times of their Deſtru-

Deſtruction, as is very agreeable to the ſacred Prophecies of the Jews and Chriſtians, and to the paſt Hiſtory of the Church alſo.

N. B. Lactantius, in the fourth Century, is the firſt Author now extant who appears to have had a Copy of the *Sibylline* Oracles very like the preſent. And it does indeed appear by his Quotations out of the *Proem*, the *Acroſtick* it ſelf, and out of every one of the preſent eight Books, that he had ſuch a Copy. Only it ſeems by his own Words, when he had been giving an Account from *Varro* of ten *Sibylls*, *ſunt ſingularum ſinguli Libri*, *every one of them has a Book to her ſhare*, that they were then parted into ten Books. Which Partition our preſent Copies would well enough admit of at this Day.

N. B. It does alſo appear by *Lactantius*'s following expreſs Words, *Qui quia Sibyllæ nomine inſcribuntur unius eſſe creduntur: ſuntque confuſi; nec diſcerni, ac ſuum cuiqui aſſignari poteſt; niſi Erythrææ*: &c. i. e. *Thoſe ſeveral Books, becauſe they are publiſh'd in the Name of the* Sibyll, *are believ'd to belong to one only; and they are in ſuch Diſorder that they cannot be diſtinguiſh'd, nor each Book aſſign'd to its proper Author; excepting that belong to the* Erythræan Sibyll, *&c.* I ſay it appears by

by theſe Words, that *Lactantius*'s Copy was not more explicit than ours at this Day, as to the diſtinct Authors of the ſeveral Books of the *Sibylline* Oracles. Nor does he quote any by its Authors Name but the Proem, and third Book; which Book having the Author's Name in it, it is no wonder that it was by him quoted as belonging to the moſt famous, or *Erythræan Sibyll.*

N. B. As to the *Acroſtick* in the eighth Book, Ἰησοῦς Χριστὸς, Θεοῦ Υἱὸς, Σωτὴρ, Σταυρός· *Jeſus Chriſt, the Son of God, the Saviour, the Croſs.* It does appear, as well by his quoting one of its Verſes with an Initial Letter which breaks the order of the whole; as by his never ſaying one Syllable of any ſuch *Acroſtick* at all among them; while yet he quoted four of its Verſes, as alſo by its abrupt Beginning, and that viſible Diſorder which is among them, that the Verſes themſelves were not indeed wanting in his Copy, but that they were not then put into that Order which alone makes them an *Acroſtick:* And that by Conſequence the ranging them in that peculiar Manner is rather later than even the Days of *Lactantius* himſelf, or than the beginning of the fourth Century.

N. B. Tho' ſome are willing to ſuppoſe that *Tertullian* in thoſe Words of his, *Nos* Tertull. de Baptiſmo. I.

Nos Piſciculi, ſecundum IXΘΥN *noſtrum Jeſum Chriſtum, in aqua naſcimur; we little Fiſhes are born in Water; following the Steps of Chriſt our Fiſh,* or of him whoſe Character is *Jeſus Chriſt the Son of God the Saviour,* of which the initial Letters put together compoſe the *Greek* Word which ſignifies a *Fiſh*: 'Tis, I ſay, hence ſuppoſed that this Paſſage has relation to this *Acroſtick*; yet is this Conjecture founded upon no certain Argument at all. And ſince there is not the leaſt other Evidence of this Antiquity; and ſince the contrary is much more probable, *viz.* That this choice of Verſes for an *Acroſtick* was afterward made to fit them to that long before famous Characteriſtick of Chriſt, IXΘΥΣ, as a compendium of the whole Character; I conclude that we have not ſufficient Reaſon to believe this *Acroſtick*, as ſuch, to be near ſo ancient at *Tertullian*: tho' we may indeed hence probably enough Conjecture that this *Pentad* of Words, and its Abridgment in Letters, was then famous among ſome Chriſtians.

XII. *The* Proeme, *with the greateſt part of the third, all the fourth, and a ſmall Branch of the fifth Book of the preſent Copies, appear, by great Evidence, to be genuine; and in a manner the very ſame Oracles which the Heathen before, and*

Joſephus

Joſephus *the* Jew, *with the Heathen and Chriſtians of the three firſt Centuries after Chriſt ſo frequently cited, and ſo generally eſteem'd as divinely inſpired.*

This is plain, not only by the want of any internal Characters that ſhould determine them to be ſpurious, but by their ſo well correſponding with the ancient Deſcriptions of the *Sibylline* Oracles; by the Light they give to a vaſt number of ancient Traditions, Notions, and Expectations, not to be deriv'd but from them; and by the numerous and plain Citations made from the true Oracles in Antiquity, and now almoſt all found in theſe Books at this very Day.

Thus we ſhall ſee anon that the Proeme, or Dehortation from Idolatry, is no other than the Proeme of the third Book, and is all ſet down by *Theophilus* of *Antioch*; whence indeed what we have of it ſeems to be taken. It ſeems alſo to have been cited or referr'd to by St. *Paul* himſelf, as mention'd, from an elder Author, by *Clement* of *Alexandria*. It is alſo quoted by *Juſtin Martyr*, by *Clement* of *Alexandria* ſix times, and once under the Name of an *Hebrew* Propheteſs; and out of him by *Euſebius*; and laſtly ſix or ſeven times by *Lactantius* alſo: And that commonly under the Name of the *Erythrean Sibyll.*

And

And it muſt be own'd that its Contents and Stile ſhew it to be an excellent and an ancient part of the *Sibylline* Oracles.

Thus alſo we ſhall find, that the greateſt part of the third Book is cited or referr'd to by *Varro*, and that from *Apollodorus*, a more ancient Author, by *Diodorus Siculus*, by *Solinus*, and that from *Boccus* [or *Boethus*] a more ancient Author, by *Pauſanias*, under the Name of *Hierophile*, [the *Erythræan Sibyll*,] by *Virgil* at large, by *Tacitus*, by *Suetonius*, by *Joſephus* the *Jew*, and out of him by *Euſebius*, by *Juſtin Martyr*, by *Theophilus* of *Antioch*, by *Clement* of *Alexandria*, by *Athenagoras*, by *Tertullian*, and laſtly by *Lactantius* no leſs than twelves times, and that generally under the ſame Name of the *Erythrean Sibyll*; which is alſo hinted towards the concluſion of the preſent Copy of this Book. Nor are there any Chronological Characters to the contrary within the compaſs of ſuch Parts as we here publiſh for genuine. So that we have the moſt undoubted Evidence for the authentick Nature of the main part of the third Book.

Thus alſo we ſhall prove that the fourth Book, even as it now ſtands intire, is cited or referr'd to by the Apoſtolical Conſtitutions themſelves, and, if there be no miſtake of the one for the other, by *Clement* of

of *Rome* in his Epiſtle to the *Corinthians*, as mention'd in an ancient Author, (for we have not the Epiſtle compleat,) by *Strabo* twice, tho' without naming it, by *Pauſanias* thrice, by *Plutarch* twice, by *Dion Caſſius*, by *Juſtin Martyr*, by *Clement* of *Alexandria* thrice, by *Tertullian* twice, and by *Lactantius* alſo ſix times, tho' never under the Name of any particular *Sibyll.* And the Stile and Contents of this Book are ſo agreeable to Antiquity, without the pretence of any Chronological Characters to the contrary, in any parts of it, that I look on it as the moſt uncorrupt and unqueſtionable Book of the whole Collection now extant.

Thus alſo we ſhall ſhew that that ſmall part of the fifth Book which is here taken in, is quoted or refer'd to by *Solinus*, by *Plutarch*, and by *Clement* of *Alexandria* thrice, if not alſo by once *Tertullian*; which Citations or References belonging to Branches of this Book which have no Characters of later Date in the Chronology, Stile, or Contents, do ſufficiently atteſt to their genuine Authority alſo.

Clem. Alex. Protrept. p. 33.

N. B. Clement of *Alexandria* cites this Branch of the fifth Book as belonging to the ſame *Sibyll* with the fourth.

N. B. That the genuine Parts, here publiſh'd for ſuch, contain near a thouſand Verſes: Which is about that very Number

ber which *Feneſtella* ſays the *Romans* brought Home upon their ſearch after the burning of the Capitoline Copy. As if they took Care to imitate the genuine Oracles in the largeneſs as well as Pretenſions of the ſame at that time.

Corollary (1.) The Compiler or Compilers of the preſent Collection of the *Sibylline* Oracles did therefore corrupt them by addition of ſpurious Parts and Books afterward, and not by direct Alteration, or particular Interpolation of them. For as the genuine Parts do now mainly lye together, ſo does it appear by the ancient Citations that thoſe Parts are ſtill true and uncorrupt; any farther, I mean, than what the citing them by Memory, and the frequent tranſcribing them muſt occaſion, as to the variety of Readings therein; which they uſually do in all old Books whatſoever.

Coroll. (2.) Providence has therefore ſo far taken Care in this Matter, that we have ſtill, at this Day, preſerv'd and extant among us thoſe very *Sibylline* Oracles, and that in good meaſure compleat and uncorrupt, which were anciently ſo very famous among the Heathens, *Joſephus* the *Jew*, and the firſt Chriſtians; and which of old were generally allow'd to be ſacred Books,

Books, and deriv'd from Divine Inſpiration.

N. B. I meddle not here directly with that perplexed Diſpute about the number and Countries of the ancient *Sibylls*, becauſe I find it cannot be now certainly determin'd. Only declaring my own Opinion or Conjecture to be, that their ſeveral Places were confounded together, and that there was at firſt one very ancient and very famous Prophetess, call'd by the Name of *Sibyll*; and that others who after her deliver'd ſuch like Oracles were call'd by her Name, as a general Name for a true Prophteſs. *Ariſtotle* himſelf aſſures us that the moſt famous or *Erythræan Sibyll* was alſo call'd the *Cumæan*; the former from the Place of her Birth, the latter from that of her Abode, and giving out her Predictions. *Virgil* alſo, when he refers to the third Book of theſe Oracles, which by other Evidence belong'd to the *Erythræan Sibyll*, does it under the Name of the *Cumæan*; as we ſhall ſee hereafter. Nor is the *Cumæan Sibyll* with *Juſtin Martyr* different from the *Babylonian*, who was the Author of the third Book, as its preſent Concluſion ſhews.

De Mirabil. Auſcultat.

Eclog. IV.

Cohort. ad Græc.

XIII. *The preſent ſpurious Additions to the genuine* Sibylline *Oracles may be in ſome meaſure trac'd up to the middle of the ſecond Century it ſelf; tho' none of*

the Chriſtian Writers now extant before Lactantius *ſeem ever to have quoted them or ſeen them all that time: and tho' they were ſtill deny'd by the Heathen, and doubted of by the Chriſtians when they did appear in the World.*

This is proved by the following Evidence.

Contr. Celſ. V. p. 272. (1.) *Origen* aſſures us that *Celſus*, who liv'd in the middle of the ſecond Century, ſpake of ſome pretended Chriſtians whom he call'd *Sibylliſts*, for over-valuing and making too much uſe of the *Sibylls*: As if their Copies of the *Sibylline* Oracles contain'd extraordinary Things to the advantage of their Religion, which other Chriſtians were not appriz'd of; and whoſe great Zeal thoſe other Chriſtians did not therefore approve of. This looks as if much what ſuch a groſs Copy as that we now have were got into the Hands of ſome even in that Age.

VII. p. 368. 369. (2.) The ſame *Origen* gives us elſe where theſe very Words of the ſame *Celſus*:

'You Chriſtians, ſays he, may well e-
'nough ſet up even the *Sibyll*, whoſe Au-
'thority ſome of you make uſe of, as the
'Daughter of God. And indeed you have
'ventur'd to inſert a great many Things
'into her Writings, and thoſe of a blaſ-
'phemous Nature alſo. To which *Origen*

re-

replies thus, 'Celſus is rather deſirous, upon 'I know not what Foundation, that we 'ſhould denominate the *Sibyll* the Daugh-'ter, than Jeſus the Son of God: And ſays, 'We have inſerted into her Writings a great 'many Things, and thoſe of a blaſphe-'mous Nature alſo: Without giving us 'any Demonſtration that we have inſerted 'any thing at all: Which yet, if he had 'had more ancient and genuine Copies 'without thoſe Inſertions to ſhew it by, 'he would certainly have done: And 'without giving us any Demonſtration 'that the Paſſages he diſlikes are of a blaſ-'phemous Nature. By theſe Teſtimonies it appears probable that *Celſus* had ſeen or heard of a very much interpolated Copy of the *Sibylline* Oracles among ſome Hereticks, or pretended Chriſtians; and that thereupon he was willing, without ſufficient Ground, to ſuppoſe that any Paſſages which favour'd Chriſtianity in the *Sibylls* were owing to ſuch Interpolation. It is withal from hence probable, that *Origen* had never himſelf ſeen or heard of ſuch an interpolated Copy among Chriſtians, and does therefore Appeal to thoſe ancient and genuine Copies which were in the Hands of all the Learned, for the Authority of ſuch Citations as he and others of the Chriſtians us'd to make from them. However, it is not

a little remarkable that Part of the groſs Additions in our preſent Copies are found by the Criticks to agree beſt to the Days of *Celſus*; and to have been coin'd about the middle of the ſecond Century; tho' we cannot find any Quotations made from them 'till the fourth.

De Ver. Sap. II. p. 15.

(3.) When *Lactantius* firſt cites ſo many of the ſame ſpurious Oracles, as he very often does, he confeſſes, that ſome of the Heathen, who could not deny that ſuch Predictions were very plain, had recourſe to this Solution, that theſe were not really *Sibylline* Verſes; but were made by the Chriſtians. Which *Lactantius* does not anſwer by ſhewing that the ancient Copies, known among the Heathen, had thoſe particular Verſes; as he ought to have done; but by only alledging, what was not deny'd by any, that the *Sibylls* in general liv'd, and their Oracles were extant before our Saviour's coming into the World: Which was indeed little to his Purpoſe.

Orat. ad Sanctor. Cæt. apud Euſeb. de vit. Conſtant. XIX. p. 553.

(4) When the Emperor *Conſtantine* brings in ſo many of theſe ſpurious Paſſages, or indeed the whole ſpurious *Acroſtick*, he confeſſes that a great number did not then believe them to be genuine; tho' they allow'd that *Sibyll* to whom they were aſcrib'd to have been really a Propheteſs.

But

But they ſuſpected that ſome Chriſtian Poet made thoſe Acroſtick Verſes, in way of Forgery; and father'd them unjuſtly on the *Sibyll.* To which *Conſtantine* gives no more ſatisfactory Anſwer than *Lactantius* had done before. Nor is it other than obſervable, that the Principal and groſſeſt of theſe ſpurious Oracles, I mean the Acroſtick, does not elſewhere appear, among even the Chriſtans, till the Days of *Auſtin*, excepting this Oration of *Conſtantine*; nor the reſt of the ſpurious Additions, excepting *Lactantius*, who liv'd in his Family and was his Son's Tutor. As if *Lactantius*'s Spurious Copy alone, as improv'd, and put into *Conſtantine*'s hand by ſomebody, to byaſs him for Chriſtianity, firſt introduc'd it, and caus'd it to be received by ſome following Chriſtians. For *Euſebius* himſelf, who gives us this Oration, does no where elſe ſeem ſo much as to have heard of any ſuch Copy, or Acroſtick, as the Emperor made uſe of therein.

(5.) *Auſtin* himſelf, tho' he ſometimes quotes the ſpurious *Sibylline* Oracles, and this very Acroſtick, with great Encomiums; yet does he not deny, 'That 'it might be ſaid, ſuch Predictions 'were forged by the Chriſtians, in the 'Name of the *Sybills* and others: And De Civit. Dei. XLV

XLVII. allows, 'That they might be ſuppos'd to 'be ſpurious.

Corollary (1.) Since we find none of theſe plainly ſpurious Oracles cited in the three firſt Centuries, nor any Doubts among the Chriſtians then, as to the Authority of thoſe they did cite: Both which things we meet with in the Fourth: It is evident the Citations of the one are not to be confounded with thoſe of the other. Nor are the truly Ancient Fathers of the three Firſt Centuries to be at all charg'd with the Miſtakes or Prevarications of any in the Fourth.

Coroll. (2.) The lower we deſcend to the Fourth and following Centuries of the Church, the plainer Marks do we every where find of prevailing Ignorance, Weakneſs, and Prevarication. And the higher we aſcend to the Firſt times of the Goſpel, the clearer Marks do we diſcover of Knowledge, Judgment, and Integrity in ſuch matters. So that we every where find Reaſon to believe original Chriſtianity to be true, right, and well grounded; and the primitive Hereſies, with the ſucceeding State of modern Antichriſtianiſm, to be falſe, knaviſh, and full of Miſtakes or Forgeries perpetually.

N. B. What ſort of pretended Chriſtians, or Hereticks, were the Authors of theſe

theſe groſs and large Additions or Interpolations to the genuine Oracles, it is not eaſie to ſay. Only the ſixth and ſeventh Books have Paſſages, already noted, which look as if ſome of the *Montaniſt* Enthuſiaſts wrote them. *Epiphanius* alſo ſays, that the *Gnoſticks* pretended to have Books written by a Daughter or Relation of *Noah*: Which Character agrees to the Firſt, and a ſpurious addition to the Third Book alſo. So that as far as yet appears, no Catholick Chriſtian, but ſome *Montaniſt* or *Gnoſtick* Hereticks, were the Authors of that groſs Forgery and Interpolation. Hæwſ. XXVI. 1. p. 82.

XIV. *Many of the Predictions in the Genuine* Sibylline *Oracles did appear, upon compariſon, ſo true, that ſeveral ancient Heathens and Chriſtians took particular notice of the agreement of the Events to thoſe Predictions afterwards.*

This appears by the following Teſtimonies.

If we ſhould ſpeak of the *Sibyll*, and of others that were aſſiſted by Divine Foreknowledge, and have foretold many Things to many Perſons beforehand, which proved true, we ſhould be too tedious; in ſaying things that are manifeſt to all. Plat. Phædr. p. 1220.

Hear alſo *Juſtin Martyr* upon this Paſſage of *Plato*; Many others, ſays *Juſtin*, of the Juſt. Parænet. p. 35.

ancient Writers make mention of this *Cumean Sybill* as of a Propheteſs; particularly *Plato* in his *Phœdrus*. And indeed *Plato* ſeems to me to have look'd on ſuch Givers of Oracles as *Perſons inſpired*, upon his Peruſal of thoſe of this *Sybill*; by obſerving that what Things were there in old Time foretold by her, were really fulfill'd afterward: *&c.*

Cicero. De Nat. Deor. II.

I could bring many Examples from the *Sybilline* Oracles, and many from the Anſwers of the *Haruſpices* to confirm what I ſay, [about Divination:] tho' indeed ſuch things ought not to be ſo much as doubted of by any.

Varro apud Lactant. I. 6.

The Fifth *Sybill* was the *Erythrean*; who is affirmed by *Apollodorus* of *Erythræ* to have been of the ſame City with him. And he adds, that ſhe predicted to the *Greeks*, when they went to *Troy*, that *Troy* ſhould be deſtroy'd; and that *Homer* ſhould write a lying Poem, [See *Orac.* III. verſ. 352—370.]

Pauſan. Corinth. p. 97.

The ſame Misfortunes affected the *Carian* and *Lycian* Cities; and above all the Iſland of *Rhodes* was ſo terribly ſhaken, that the Oracle of *Sybill* belonging to *Rhodes* appear'd thereby to be fulfilled. [See *Orac.* III *verſ.* 381—386. 451. IV. *verſ.* 101. 109. 145.]

Phocic. p.

The *Sybill Herophile* foretold that *Helena* ſhould

ſhould be educated at *Sparta*, for the Ruin of *Aſia* and *Europe*; and that *Troy* ſhould be taken by the *Greeks*, on her account. [See *Orac.* III. *verſ.* 352 — 370.]

Herophile, the *Erythrean Sybill*, among other ſurprizing Things, foretold that the Inhabitants of *Lesbos* ſhould loſe their Dominion over the Sea, a great while before it came to paſs. [See *Orac.* V. *verſ.* 122. 316. 317.] Solin. Polyhiſt II. p. 10.

Zous ſaid, that altho' ſuch things ſeemed to reſemble Fables; yet the rebuilding and migration of *Grecian* Cities; many Eruptions of barbarous Armies, and Deſtructions of Governments, bear witneſs to theſe Oracles. And then, as for thoſe Misfortunes which very lately happen'd at *Cuma* and *Puteoli* in particular, and which were celebrated and famous long ago from the *Sibylline* Verſes, this Age has at laſt fulfilled the Predictions about them: I mean the Eruption of burning Mountains, the hot Ebullitions in the Seas, the Ejaculation of Stones and burning Maſſes, toſs'd abroad by the Storms; together with the total Ruin of ſo many and ſo great Cities; that when ſoon after Men came to the Places they were in before, they could not tell where the Buildings, which are now all in Confuſion, once were. Now if things be ſo, it may be hard to believe theſe Predictions; Plut. Cur Pythia non reddat Orac. Op. P. 398.

Predictions; but harder to ſuppoſe they could be foretold without Divine Aſſiſtance. [See *Orac. paſſim*; eſpecially III. *verſ.* 127 — 133. V. *verſ.* 309 — 316.]

De his qui ſerò à Numine Puniuntur Op. p. 566.

The ſame Author elſewhere mentions alſo the *Sybills* Predictions about the Eruption of *Veſuvius*, and the Conflagration at *Puetoli*, [See *Orac.* V. *verſ.* 309 — 315.]

Suid.

The *Chaldean Sybill* was ſhe who foretold things concerning *Alexander*, the King of *Macedon*; who is mentioned by *Nicanor*, that wrote the Hiſtory of *Alexander*'s Life. [See *Lactant.* I. 6. and *Orac.* III. *verſ.* 99. 109. &c. IV. 86, &c.

Tertull. Apologet. XL. Op. p. 36.

I pray you conſider what great Calamities have befallen the World and the Cities before the Days of *Tiberius*: *i. e.* before the Advent of *Chriſt*. We read that *Hierapolis*, and the Iſlands *Delos*, and *Rhodes*, and *Coos* were then deſtroy'd; and many Thouſands of Men with them.

De Pallio. II. Op. p. 132.

And elſewhere, Among the Iſlands there is now no *Delos*; and *Samos* is become Sand; and the *Sybill* appears, not to have been a falſe Propheteſs. [See *Orac.* III. *verſ.* 285. 301. IV. *verſ.* 91. 92. Of *Rhodes* ſee above.]

XV. *The Internal Characters, as well as External Teſtimonies do ſhew, that the Genuine or Divine* Sibylls *were exceeding*

ing Ancient; and in general earlier than the Days of Tarquin, *when the ſpurious or Idolatrous pretended* Sibyll *firſt appeared in the World.*

This is fully proved by the Evidence following.

(1.) The Genuine *Sibyll* has plain Predictions elder than *Homer*, or the *Trojan* War it ſelf: And theſe Oracles, as to part of them at leaſt, are, as we ſhall ſee, better atteſted to by the Heathen Writers than any other. So that at leaſt thoſe old Authors believ'd that the *Sybill* was of that great Antiquity. *See above.*

(2.) The Stile of theſe Oracles is by ſome great and good Judges eſteem'd very like to that of *Homer* and *Heſiod*, the oldeſt *Greek* Poets now extant. Nor do the Ancients fear to aſſert that *Homer* himſelf borrow'd ſeveral of her Verſes, and inſerted them into his Poem; as one of the preſent Oracles does fortell he would do. Which things are at leaſt Signs that they are, and were ever juſtly eſteem'd to be of very great Antiquity. *See* Fabricius p. 168. *See above.*

(3.) The moſt Ancient Heathen Authors, now extant, that mention theſe *Sibylls*, do ever ſuppoſe them very much older than their own Times; and frequently quote other Authors much elder than themſelves for their Accounts of them; but never any *See the Teſtimonies at the end for part of what follows. And the Collection of Teſtimnies in* Opſopæus *and* Gallæus *for the reſt.*

any one that pretended to be contemporary with any of them.

(4.) *Clement* of *Alexandria*, that great Maſter of Profane Antiquity, affirms directly that one of the *Sibylls* was ancienter than *Orpheus* himſelf: Who yet was one of the *Argonauts*, and before the *Trojan* War.

(5.) *Diodorus Siculus* puts *Sibyll*, the Daughter of *Tireſias*, juſt after the taking of *Thebes*; or juſt after the Expedition of the *Argonauts*: and confeſſes the Tradition was, that *Homer* ſtole a great deal from her.

(6.) *Suidas* directly aſſures us that the *Erithrean Sybill* her ſelf was contemporary with the *Argonauts*, and before the *Trojan* War.

(7.) The *Sibylline* Oracles have been quoted and made mention of ſo long, that the *Sibyll* her ſelf muſt have been exceeding ancient. For it is plain that *Heraclitus*, the famous *Grecian* Philoſopher, in *Plutarch*, ſoon after the Days of *Tarquin*, not only ſpeaks of the Nature of theſe Oracles, that *they were grave, without Ornament, or Deceit*: which Characters agree well with theſe Genuine Oracles ſtill extant; but alſo directly implies, what is moſt highly remarkable, that ſhe had then Prophecyed a Thouſand Years.

Which

Which Account makes her older than the *Argonauts*; and nearly contemporary with *Moſes* himſelf.

(8) All the Chronologers and Ancient Authors, who directly ſet down, or in general mention, from the earlier Records then extant, at what Time any of the *Sibylls* lived, do agree to this their great Antiquity. Thus *Heraclides Ponticus*, in *Varro*, ſays that one of them was as old as the Days of *Cyrus*. Thus *Strabo* makes the *Sybill* born at *Erythræ* ſo ancient, that he looks on another Propheteſs born at the ſame Place in the time of *Alexander* to be later than ſhe; and elſewhere ſpeaks of the Ancient *Sybill* of *Erythræ* as Elder than *Athenais*. Thus alſo *Pauſanias* reckons our *Herophile*, the *Erythrean Sybill*, as exceeding Ancient; as Elder than the War of *Troy*; and as one that foretold the ſame. Thus *Stephanus De Urbius*, from *Phlegon*, places one *Sybill* as of the ſame Age with the *Sphinx*, or before the *Argonauts*. Thus *Suidas* reckons the *Delphick Sibyll* as earlier than the *Trojan* War; the *Erythrean*, in one place, as 483 years later, but elſewhere as earlier than that War: The *Chaldean*, or *Hebrew*, or *Perſick Sybill* as one that foretold Things belonging to *Alexander* of *Macedon*; the *Helleſpontick* as living in the Days of *Solon*

lon and *Cyrus*: And another in the Time of the Judges, or in the Days of *Pharaoh*, or *Taracho* King of *Egypt*. Thus *Cedrenus* reckons the *Cumean Sybill* to have liv'd in the Days of *Amazias*, the Son of *Joaſh*; the *Samonean* in the Days of *Joſias*; the *Samian* in the Days of *Darius Aſtyages*. Thus *Virgil* and others ever ſuppoſe their *Cumean* or *Cuman Sybill* to have liv'd at the Time of the *Trojan* War. Thus *Boccus*, [or *Boethus*.] in *Solinus* ſuppoſes that the *Delphick Sibyll* foretold the *Trojan* War, and that *Homer* inſerted many of her Verſes into his Poems; that the *Erythrean* was only ſome Years later than the other; and the *Cuman* ſtill later. *Juſtin Martyr*, tho' he, by miſtake, ſuppoſes *Beroſus* the Hiſtorian of *Babylon* to be Father of one of the *Sybills*, does elſewhere, in exact Agreement with the other Teſtimonies, affirm that the *Sybil* was ἀρχαιοτάτη, ἠ σοφὸς ἐκ παλαιᾶ, *exceeding ancient*. And *Tertullian* expreſly ſays, *that ſhe was ancienter than all the Heathen Learning*. So that this Propoſition is indiſputable in all Antiquity.

N. B. As the earlieſt Cronological Character in the preſent genuine Oracles implies that ſome Parts of them were written before the *Trojan* War; ſo do ſeveral other, and particularly the lateſt that I have

have obſerv'd, I mean that which mentions 1500 Years then paſt ſince the firſt Introduction of Idolatry into *Greece*, imply other Parts to be written much later. Tis probable therefore that ſeveral of the Diſtinct Oracles were delivered by ſeveral *Sybills* or Propheteſſes; and that they were all at laſt put together into one Collection, and by the Generality look'd on as the Oracles of the moſt Ancient, and moſt famous *Sibyll* her ſelf only. Nor are thoſe odd ſort of Traditions among the Heathen, that the *Sibyll* liv'd near a Thouſand Years after She was Dead; nor thoſe other full Accounts that there were ſeveral *Sibylls* in ſeveral Ages and Countries, to be accounted for without this Obſervation.

N. B. That lateſt Character of 1500 Years ſince the firſt Introduction of Idolatry into *Greece*, by its earlieſt Tyrannical Kings, brings that Oracle as low as the *Babylonian* Captivity, or perhaps ſomewhat lower than *Malachi*. For if we believe what is ſaid about the Kingdom of *Sicyon*, and date our Period from *Ægialeus*, who is ſuppoſed by the Lord Biſhop of *Worceſter*, in his moſt accurate Chronological Tables, publiſhed by his Chaplain the learned Mr. *Marſhal*; to begin to reign 2090 Years before the Chriſtian *Æra*; theſe

theſe 1500 Years will bring us, in the ſame Tables, to the *Babyloniſh* Captivity. But if we omit that *Epocha* as ſomewhat uncertain; and derive the *Grecian* Kings from the *Argives*, and from *Inachus* their firſt King, whoſe beginning the ſame Tables place 1857 before the Chriſtian Æra; the ſame 1500 Years will bring us ſomewhat later than *Malachi*. And theſe Characters ſeem nearly to take in the whole Period belonging to all the Genuine *Sibylls*; and to imply, that they propheſied at ſeverſal Times from the Days of *Moſes*, 'till the *Babyloniſh* Captivity, or 'till the Days of the Prophet *Malachi*, the laſt of the *Hebrew* Writers of the Old Teſtament.

Corollary. While God ſent his *Jewiſh* Prophets to the Nation of the *Jews*, from *Moſes* to *Malachi*; he ſeems alſo to have ſent, all along, theſe *Gentile* Propheteſſes to the *Gentiles*; for their Guidance, and Direction, and Caution in Religious Matters.

XVI. *Theſe* Sibylline *Oracles are exceedingly confirm'd by thoſe Authentick Accounts we have in* Joſephus, Tacitus, *and* Suetonius, *concerning an Ancient and Conſtant Tradition, taken out of ſome Sacerdotal Books, and ſpread all abroad before the Days of* Veſpaſian, *that ſome Perſon or People coming out of the* Eaſt, *and in particular out of* Judea, *ſhould, about that*

that very time, obtain the Dominion over the World: Since no other Original of this Tradition can, upon any good Evidence, be pretended; and since it is so plainly contain'd in these Sibylline *Oracles.*

What most of all, says *Josephus*, encourag'd the *Jews* to undertake the War, was an Oracle, of a doubtful Interpretation, which was found in the *sacred Books*; that some who should arise from their Country, at that Time, should obtain the Empire of the World. This they interpreted as belonging to themselves; and a great number of the wise Men were impos'd upon by that Interpretation; whereas in reality this Oracle was meant of the Empire of *Vespasian*, who was created Emperor in *Judea*. *History of the War* VII. 12. p. 961.

It was, say *Tacitus*, an Opinion fixed in the Minds of a great many, that there was a Prediction in the Ancient Sacerdotal Books, that at this very Time, the *Eastern* People should prevail: and that those who should come out of *Judea* should obtain the Empire of the World. Annal. V.

There was, says *Suetonius*, all over the *East* an Ancient and Constant Notion, that the Fates had decreed, that those who should come, at that Time, out of *Judea*, should obtain the Empire of the World. This, which, if we may judge In Tit. IV.

by the Event, was foretold of a *Roman* Emperor, the *Jews* apply'd to their own Nation; and thereupon brake out into Rebellion.

Some of the principal Clauſes in the genuine *Sibylline* Oracles hereto relating are theſe.

L. III. *in common Editions Verſ.* 393.—397. After that *Rome* ſhall Rule over *Egypt*, uniting it to its Empire, then the great Kingdom of the Immortal King ſhall appear among Men; and a Holy King ſhall come, who ſhall govern all the World, for all Ages of Time to come.

L. III. verſ. 590.--594. And then God ſhall ſend a King from the [riſing of the] Sun, who ſhall make all the Earth to ceaſe from War, by killing ſome, and making Leagues with others. And he ſhall not do all theſe Things by his own Counſel; but confiding in the Decrees of the great God, which are good. [After which comes a Prediction about the happy State of the *Jews* at laſt.]

L. V. verſ. 329.—333. O Father of all, Spare the pleaſant and fruitful Land of great *Judea*; that we may deliver thy Laws: For this Land God firſt enriched with his Bounty; that it may appear to all Men to be the firſt of all other in thy Favour, and that it may attend to what God hath promiſed.

That theſe Clauſes do directly include what that ancient and conſtant Tradition al

ll over the *East* delivered, is very plain. That the *Jews* might have such an Opinion from some Prophecies in the Old Testament, I do not absolutely deny; tho' t cannot be proved that they did then nderstand or apply any particular Prohecy to that Time and Occasion; nor is very clear in *Josephus* that he meant a *Jewish* and not a *Gentile* Oracle in this Place: But that the Heathens, such as *Tacitus* and *Suetonius*; and those ancint and numerous Witnesses they speak f, all over the *East*, should have the Tradition from the *Jewish* Prophecies, which hey despis'd, rather than from the *Sibylline* Oracles, which they admir'd, is not very credible; and is not supported by any Evidence at all. So that I conclude it to be highly probable, if not in a manner certain, hat this Tradition was deriv'd from these Oracles; and that therefore they were hen generally esteem'd by the Heathens, ll over the *East*, as Ancient, Genuine, nd of no less than Divine Authority among hem.

XVII. *These* Sibylline *Oracles are also greatly confirm'd by the Fourth Eclogue of* Virgil; *which was written before our Saviour was born; and yet does most clearly and expressly belong to some famous Pre-*

dictions ſtill extant in theſe Oracles, con-cerning ſuch a Perſon who was to com into the World, and to reſtore Juſtice Peace, Piety and Plenty to it.

Virgil Prefaces this Eclogue with a Promiſe of Singing therein of Events of a more than ordinary Nature; and then adds, *Now we may expect the laſt of thoſe Ages which the* Cumean *Verſes have fore-told*. And ſo goes on with ſuch a Noble Deſcription of that laſt happy Age, as is very agreeable to theſe Oracles, the commonly aſcrib'd to the *Cumean Sibyl* as any one may eaſily find upon the Com-pariſon. But what is moſt remarkable here is this, that all that happy State here ſaid to belong to the *laſt of the Ages mention'd by this* Sibyll; which carries ſo expreſs an Alluſion to theſe genuine Ora-cles; which for the main are built upon this Notion 'That the World, ſince the 'Flood, is divided into 10 or 11 Ages 'and that the *laſt of thoſe Ages* was to 'be the happieſt Age of all, when God 'would ſend a great King to govern all 'the World in Righteouſneſs, Peace, and 'Proſperity; that this Eclogue cannot with any tolerable Probability, be ap-ply'd to any thing elſe. So that this Poem of *Virgil* is a moſt evident Atteſta-tion, not only to thoſe particular Branches

f the Oracles which ſpeak of that laſt appy Age, but to the whole Driſt and enor of them; ſo far at leaſt as the Preictions belonging diſtinctly to the ſeveral ges of the World do reach: Which is no all part of what I here preſent to the eader for Genuine.

N. B. That by this *Cumæum Carmen* or eſe *Cumean Verſes*, *Virgil* means not *eſiod*'s Poems, as ſome have fancied of te; but the *Sibylline* Oracles, is very ain; becauſe the ſame Author ever elſehere calls the *Sibyll Cumean* or *Cuman*, d never calls *Heſiod* ſo: becauſe, on the ntrary, he calls *Heſiod* elſewhere by aother Name, *Aſcræus Vates*, the *Aſcrean oet*: Becauſe the Things aſcribed here *Virgil* to this *Cumean* Poem are ſtill tant in the Genuine Part of the *Sibyl-ne* Oracles; and becauſe all the Ancient ommentators on the Place do agree at *Virgil* here meant the *Sibylline* racles and not *Heſiod*'s Poems. So that oſe who, to ſerve a turn, and diſparage theſe racles, interpret *Virgil* otherwiſe of late, it not from Judgment, Evidence, or ncient Teſtimonies; but meerly from oſs Prejudice, and plain Partiality.

XVIII. *Theſe* Sibylline *Oracles are alſo t a little confirmed by abundance of o-er Ancient Heathen Teſtimonies and*

Traditions, relating to true Religion: such as the Worship of One God; the Conflagration of the World; the Renovation of it again; the Future Judgment; the general Resurrection; and the Rewards and Punishments hereafter: all which Notions are clearly contain'd in these Oracles.

That there were such true, noble, and important Notions all along among the Heathen World, and especially among the *Platonicks* and *Stoicks*, is certain and undeniable: That they could not also be deriv'd from the Books of the Old Testament, at least not before the *Septuagint* Translation, is almost equally certain and undeniable: And that they are every one of them contain'd in these *Sibylline* Oracles, will be obvious, upon perusal, to every Reader. Whence it is but a Natural Inference, That those Notions were therefore most probably deriv'd from these Oracles; and that by Consequence the Oracles are True and Genuine, and were all along allow'd for Sacred and Inspired by the Heathen World. Nor is it easy to avoid the Force of this Evidence for them, if we remember, that some of these Notions were very ungrateful to the Pagans, and directly contrary to their Inclinations, Superstitions, and Practices; and

therefo

therefore not likely to find Encouragement among them; but upon ſuch Evidence and Credentials at firſt as were plainly undeniable.

XIX. *Theſe* Sibylline *Oracles are greatly confirm'd, as to their Univerſal Reception, Contents, and Sacred Authority, by what the Ancient Heathen Writers do every where ſay concerning them.*

Thus *Heraclitus*, about 500 Years before *Chriſt*, affirms that the *Sibyll* did not ſpeak of her own Head, but by Divine Aſſiſtance. *See the Teſtimonies at the End; and theſe in* Opſopœus *and* Gallæus.

Thus *Plato*, not very long afterwards, declares he took the *Sibyll* for one that delivered Divine Oracles; and profeſſes that that ſort of Divine Enthuſiaſm which ſuch as ſhe were agitated by, was exceeding beneficial to Mankind; and that the *Sibyll* was one of thoſe who, by a Divine Power of Divination, foretold many future Events.

Thus *Ariſtotle*, a little later, ſuppoſes the *Sibyll* to be one of thoſe that were agitated by a Divine Enthuſiaſm; which he aims to give ſome Natural Account of: And elſewhere he ſpeaks of that Cave whence the *Cumean*, which he reckons the ſame with the *Erythrean Sibyll*, gave Divine Oracles; and ſays ſhe lived long, and continued always a Virgin.

Cicero ſpeaks of two ſorts of involuntary Agitations; the one in Sleep; the other the Enthuſiaſm of Divination; which appear'd principally in the *Sibylline* Verſes, and particularly in thoſe of the *Erythrean Sibyll.* He alſo elſewhere argues againſt the *Roman Sibylline* Oracles becauſe of their being ſo Artful, and Acroſticks; which did not anſwer the Enthuſiaſtick Diſorder which was ever noted in the true *Sibyll.*

Varro, who was eſteem'd the moſt Learned of the Ancients, is large upon the Buſineſs of the *Sibylls*: He looks on them all as inſpired Propheteſſes: He ſays there were Ten of them, in different Ages and Countries; whom he enumerates, from the Ancienter Authors that mention them; ſuch as *Nicanor*, *Euripides*, *Chryſippus*, *Nævius*, *Piſo*, *Apollodorus* of *Erythræ*, *Eratoſthenes*, from the Ancient Annals of *Samos*, and *Heraclides Ponticus.*

Diodorus Siculus ſays, that *Daphne*, the Daughter of *Tireſias*, was as well ſkill'd in the Art of Divination as her Father; and that upon her being often under Divine Inſpiration, and giving Oracles, ſhe was called by all a *Sibyll*; becauſe to act as a *Sibyll*, and to be Inſpired, are the ſame Thing.

Virgil,

Virgil, and the other Poets, every where ſuppoſe the *Sibyll* to be inſpired; and that a *Sibylline* Oracle was ever of moſt Sacred Authority.

N. B. Joſephus the *Jew* does, for certain, as will hereafter appear, directly cite theſe *Sibylline* Oracles as ancient, and of Authority for the Confirmation of ſome Branches of Sacred Hiſtory. Nay he leaves room for Suſpicion that he elſewhere directly ſtiles them *Sacred Books* alſo; in that Famous Paſſage already alledg'd under the XVIth Propoſition.

XX. *Theſe* Sibylline *Oracles are alſo greatly confirm'd, as to their Univerſal Reception, Contents, and Sacred Authority, by what the Firſt Chriſtian Writers, in the Face of all the World, do ſay concerning them.*

Thus the Apoſtolical Conſtitutions quote the *Sibyll* for the Reſurrection of the Body, the Conflagration, the Renovation of Things, the future Judgment, and the Rewards and Puniſhments hereafter, by the Name of a *Gentile* Propheteſs; and ſuppoſe it next to impoſſible for the Heathen to deny her Authority. *See as above.*

Thus *Paul* himſelf is introduced by *Clement* of *Alexandria*, from a more Ancient Author, as appealing to the *Sibyll*; and Exhorting the Heathens to conſult her Writings,

Writings, for the Belief of one God, and of the foretelling of Future Events by her.

Thus *Hermas* ſpeaks of the *Sybill* as of an Ancient Woman, ſomeway allyed to the Church of God.

Thus *Juſtin Martyr*, in his Exhortation to the *Greeks*, appeals to the *Sibyll* as exceeding Ancient; as one that had her Books preſerv'd over all the World; as capable in ſome meaſure to teach the *Gentiles* the true Worſhip of God, from her powerful Inſpiration, and by her Oracles; even in a near Alliance to the *Jewiſh* Prophetick Writings themſelves. He reckons that *Plato* alſo plainly cited her, and look'd on her as really inſpired, and a true Propheteſs: He deſires the Heathen to obſerve the Contents of her Oracles, and how ſhe did clearly and openly foretell the coming of our Saviour *Jeſus Chriſt*; and how ſhe did in her Inſpired Oracles teach them, that the Gods, ſo called by them, had no real Being at all; and did moſt clearly and openly proclaim beforehand what concern'd the Coming of our Saviour *Jeſus Chriſt*, and all the Things he was to perform; and that their Peruſal was therefore a fit Preparation for the reading of the Scripture Prophecies themſelves. And elſewhere, in his very firſt Famous Apology to the

Roman

Roman Emperors, he plainly affirms that the Contents of the *Sibylls* were ſo clear for the Jewiſh and Chriſtian Religion, againſt Polytheiſm and Idolatry, that by the Inſtinct and Inſtigation of Evil Spirits it had been made Capital among the Pagans to read the Books of *Hyſtaſpes*, of *Sibyll*, and of the Prophets.

Thus *Athenagoras*, when he quotes the *Sibyll*, takes Notice that *Plato* had made mention of her alſo.

Thus *Theophilus* of *Antioch*, when he ſo largely quotes the Proem, or moſt noble Preface to theſe Oracles, does it as owning the whole a Prophecy; and takes it for granted that the *Sibyll* was a true Propheteſs among the *Greeks*, and the other Nations, as were the Scripture Prophets among the *Jews*: And ſuppoſes it evident that the Contents of that Proem were true, uſeful, juſt, and agreeable to all Men.

Thus *Clement* of *Alexandria*, when he cites the *Sibylline* Oracles, does it in one place under the Appellation of a Propheteſs, as well as a Poet: In another, under the Name of an *Hebrew* Propheteſs who gave Divine Oracles: In another, under that of the firſt *Sibyll*, the Propheteſs; and adds, She did very divinely uſe an Expreſſion. He elſewhere ſays that *Heraclitus* affirm'd the

the *Sibyll* did not appear to act like an ordinary Perſon, but by Divine Aſſiſtance.

To paſs by *Origen*, whoſe words I have already produced on behalf of theſe *Sibylline* Oracles: Thus laſtly *Tertullian* affirms, that the *Sibyll* was a true Propheteſs, who foretold what was true to Mankind. All which things will appear from their own Words to be at large produc'd hereafter.

So that, as it ſeems probable from the Quotation of theſe Oracles by *Joſephus*, that the Learned *Jews* did not deny their ſacred Authority; So is it certain that both the Ancient Heathen Writers before and after *Chriſt*, and the Primitive Chriſtian Writers of the three firſt Centuries, did with one Conſent own their ſacred Authority alſo.

N. B. Our preſent Copies of the genuine or Divine Oracles, even without the Allowance of the Spurious Parts above mentioned, do contain in a manner all the Quotations belonging to them in Heathen, Jewiſh, or Chriſtian Antiquity: although the ancient Fragments belonging to the ſpurious or Idolatrous *Sibylls*, collected by *Opſopœus*, in his excellent Edition of theſe Books, are not a few: None of which do now appear in the preſent Copies; nor can we indeed now compare them with that Second *Capitoline* Collection, to which theſe

theſe Fragments ſeem to have the neareſt alliance; becauſe that Collection, either as it was at firſt, or as afterward improv'd, was never it ſelf diſtinctly made publick; but, as we have ſeen, periſhed in the Days of *Honorius.*

N. B. The Contents of the Genuine Oracles are plainly ſuch, that it cannot, with any ſhew of Reaſon, be ſuppos'd, that either Heathens, or *Jews*, or Chriſtians, could be the Forgers of them, or of thoſe parts which are moſt liable to Suſpicion in them. Not Heathens to be ſure: Becauſe they are directly level'd againſt them, and their Wickedneſs, Idolatry, and Superſtition. Not *Jews*: Becauſe they plainly foretell that Overthrow of their State and Temple by the *Romans*, which we all know they never would believe; that Conflagration of the World, Renovation of it again, Reſurrection of the Body, future Judgment, and the Rewards and Puniſhments hereafter; with the ſeveral Periods of the Four Monarchies, the Reign of *Antichriſt*, and ſeveral Circumſtances as to the coming of their *Meſſias*, which their own Sacred Books had either never ſo clearly diſcover'd to them, or they had never fully underſtood them in thoſe Senſes. Beſides the Conſideration of the main Current of the whole Oracles; which

which ſhew them to be of *Gentile*, and not of *Jewiſh* Original. I need not ſure add that they could not be of Chriſtian Extraction, becauſe 'tis plain and evident that many of the ancient Quotations, even of the Paſſages of this Nature, were earlier than Chriſtianity; and others in the very beginning of it; even before any Chriſtians were skilful enough in the Heathen Learning to be the Authors of them; and becauſe the very firſt Chriſtian Writers that were capable, do ever quote them, in the open view of all Men, as then very Ancient, very well known, and univerſally receiv'd over all the Heathen World.

N. B. Leſt the Reader ſhould be tempted to go into *Iſaac Voſſius*'s Hypotheſis, which is the only one that is not Intolerable, *viz.* That the *Jews* had impos'd upon the Heathens, and made ſeveral Oracles compos'd by ſome among themſelves to paſs with them for really *Sibylline*, and ſo to be admitted even into the Second *Capitoline* Copy it ſelf, I ſhall deſire him to obſerve, that this is meer Hypotheſis, deſtitute of all Evidence in the World; and to conſider the ſtrong Arguments which the very learned *Fabricius* brings againſt it, in theſe his remarkable Words; which I recommend to his ſerious Peruſal upon this Occaſion. 'Theſe Oracles were

'were not, says he, forged by the *Jews*.— The *Jews* were never wont to spread abroad false Prophecies among the *Gentiles*; but were in that respect ever most religiously careful: And while they were possess'd of the True and Divine Prophets at home, they were sollicitous neither to add any thing to them, nor take any thing from them. There is scarce any mention made, and never any value put upon the *Sibylline* Books by the *Jews*. *Josephus* does indeed, by the way, mention them; but that only once: *Philo* not once. Nor, that I can possibly learn, have the Talmudick Writers any regard for them. We never read that the Heathens objected this to the *Jews*, that they forged or interpolated the *Sibylline* Verses; tho' we do read such a Thing objected to the Christians. 'Tis incredible to suppose that the *Roman* Legates, *Octacilius Crassus*, and the others, should either at *Erythræ* or elsewhere, either in *Greece* or *Egypt*, gather together and meanly pick up Oracles from the *Jews*, whom they all despised and hated. To conclude, The *Sibylline* Testimonies concerning *Christ*, alledg'd by the Fathers, are generally of that Nature, and do so plainly and clearly belong to him, that they could not be written

Biblioth Græc. L. 33. C. 14. p. 223.

'written by any *Jew* whomſoever, be-
'fore the Birth of our *Saviour*.

N. B. There is one farther Obſervation which I have made in Antiquity, which ſeems to me to clear both the *Jews* and Chriſtians in this Matter, and which I ſhall leave with the Judicious Reader, for a Concluſion.

It is this; That of the whole preſent Collection, the very ſame Books and parts of Books which are quoted by *Joſephus* the *Jew*, and by the Primitive Chriſtians, are alſo, and are alone quoted or referr'd to by the Ancient Heathens, both before and after *Chriſt*: Which Remark ſeems to me almoſt decretory; and above all things elſe to confirm the genuine Authority of theſe Oracles.

COROLLARIES

COROLLARIES *from the whole.*

I. THAT common Opinion of the Modern Criticks, as if the *Sibylline* Oracles, quoted by the moſt primitive Chriſtians, were ſpurious, and forged by ſome among themſelves, a little before the middle of the Second Century; and from ſuch a forged Copy were alledg'd by thoſe Primitive Writers for their Religion, is not only highly diſhonourable to Chriſtianity, but utterly Falſe in it ſelf, and Unſupported by any juſt Foundation in the World.

II. Since it evidently appears that the Heathens, long before our Saviour was born, did conſtantly believe theſe *Sibylline* Oracles to be of a Divine Original, and delivered them under that Notion to thoſe among them who afterward embrac'd Chriſtianity; and ſince it was impoſſible for the Chriſtians afterward to trace their beginning themſelves; thoſe Primitive Chriſtian Writers, who did believe and cite them as Genuine and Inſpired, are not to be blamed for ſuch their Belief and Citation; even tho' we ſhould believe the Heathens miſtaken in that their ſuppoſed Divine Ori-

gin, and in their Traditions concerning them. The Reaſon is plain, that the Chriſtians went by the beſt Evidence they had, or could have; and therefore ought not to be blamed for acting as they did in that Matter. It being a known Axiom, *De non apparentibus, & non exiſtentibus eadem eſt ratio: Whatever things are in themſelves, they cannot affect us, but according to what appears, and the Evidence we have for them.*

III. Since the Contents of theſe *Sibylline* Oracles are every where agreeable to Scripture, and foretell, for the Main, the ſame great Revolutions of Providence that they do; tho' without any Evidence that they were any way derived from them: Since they were all along own'd by the Ancient Heathens themſelves, as true and divine, even notwithſtanding their plain Oppoſition to their Wickedneſs and Idolatry: Since *Joſephus* the *Jew* ſeems to quote them as ſacred alſo: Since the Primitive Chriſtians did ever look upon them under that Character: And ſince ſeveral of their Predictions were of old obſerv'd to be fulfilled in After-Times, and ſeveral others of them have been fulfilled in later Ages. It is not reaſonable for this Age to recede from the Ancient Opinion in this Matter, without any new and good Evidence to the contrary;

contrary; But they ought ſtill to allow the *Sibylline* Oracles to have been divinely inſpired: tho' at this great diſtance of Time we are not our ſelves fully able to trace their firſt Originals and Credentials; nor yet to ſhew how they are every one to be underſtood, or have been every one fulfilled to this Day. Only according to this conſtant Rule, that their Authority be ſtill allow'd ſo much inferior to the Authority of the Books of the Old and New Teſtament, as the Evidence for the one is inferior to that we have for the other; which ought to be the Standard of judging in all ſuch Caſes whatſoever.

IV. It appears therefore, that tho' God gave poſitive Laws, or an Inſtitution of religious Worſhip, only to the *Jews*, and inruſted them only with thoſe *Divine Oracles* that related to the ſame, yet that he did not wholly confine Divine Inſpiration to that Nation; but ſupported the Law and Religion of Nature, and the right Worſhip of himſelf, as the One true God, among the Heathen alſo, all along by theſe Oracles even till the Light of the Chriſtian Revelation was ſpread over the World.

V. Theſe *Sibylline* Oracles will deſerve a more careful Study than has hitherto been afforded them; and in particular a more exact Inquiry into old Hiſtory and Geo-

graphy; that we may ſee how far the Events have all along correſponded to the Predictions therein contain'd.

VI. There ſeems to have been the very ſame difference between the Author or Authors of the Genuine or Original, and of the Spurious or *Roman Sibylline* Oracles, that there was between *Moſes* on one ſide, and *Jannes* and *Jambres*, the *Egyptian* Magicians, on the other: Between the true Prophets of the *Jews* on one ſide, and the falſe ones on the other: Between *Chriſt* and his Apoſtles on one ſide, and *Simon Magus* with his Followers, the primitive real Hereticks, on the other. And as the former ſeem moſt probably to have been of Divine, ſo do the latter moſt certainly appear, if of any, to have been of Diabolical Inſpiration.

VII. Since both the Ancient Heathens and Primitive Chriſtians ſo often quote theſe *Sibylline* Oracles, as Divinely inſpired, the exact Knowledge of them will be very uſeful for the fuller underſtanding of thoſe Ancient Authors, their Doctrines and Traditions; and ſo cannot but be of great Advantage both to profane and ſacred Learning.

VIII. Hence ariſes a new and a very great Confirmation both of Natural Religion, with its great Truths, the Being of God,

God, his Unity, his Power, and his Providence in the Government of the World, with the Rewards and Punishments in another State: of Revealed Religion, both *Jewish* and Christian; such as the Doctrines of Divine Prescience and Inspiration, the Coming of a *Saviour*, the Resurrection of the Body, the Conflagration of the World, its Renovation again, the general Judgment, with the Restoration of the *Jews*; and the like great important Points contain'd in the Old and New Testament: And all this Confirmation comes from a distinct Original, and from Heathens, themselves, who appear to have had no Communication with the *Jewish* Prophets all the Time of the Delivery of these Oracles; which Circumstance is of the greatest Weight in this Case.

N. B. When I allow the Sacred Authority of these *Sibylline* Oracles, which I here publish as Genuine; I desire it may be observ'd, that I do so only in gross and in general: That these are, for the main, those Oracles which the Heathens before and after *Christ*, and the Christians of the three first Centuries, allowed and quoted as genuine; without pretending to justifie every distinct Clause or Oracle, either to be now, or to have been then as it was originally written: But allowing that full as great

great Imperfections, Additions, Interpolations, and Alterations have all along been made in these, as we commonly meet with in other Monuments that are of any great Antiquity.

ADVER.

ADVERTISMENT.

THE Engliſh Tranſlation is Sir John Floyer's; *but ſo much corrected by my ſelf, as to be in a manner equivalent to a New Tranſlation. The Notes are alſo ſometimes taken from him; but generally are my own: Becauſe he ſeem'd to me very often to miſtake and miſinterpret theſe Oracles; and this not ſeldom in caſes of the greateſt eaſe, and where the ſame was moſt obvious. I have not here ſet down all the Teſtimonies I alledge in their Originals, as I have commonly done elſewhere; becauſe they are ſo numerous; and becauſe they are moſt of them in* Gallæus's *Edition of the* Sibylline *Oracles, and almoſt all of them in that much ancienter and better Edition of them by* Opſopœus. *To which the Learned and Inquiſitive Reader is therefore to be referred for more compleat Satisfaction.*

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FINIS.

ΟΙ ΤΗΣ

ΣΙΒΥΛΛΗΣ

ΧΡΗΣΜΟΙ.

THE

SIBYLLINE

ORACLES.

ΟΙ ΤΗΣ

ΣΙΒΥΛΛΗΣ ΧΡΗΣΜΟΙ

ΠΡΟΟΙΜΙΟΝ.

Theoph. ad Autol. II. (totum Proœmium.) Clem. Alex. Strom. III. p. 432.

‘ΑΝΘΡΩΠΟΙ θνητοι και σαρκινοι, ϐδεν εοντες,
Πως ταχεως υψϐδε, ϐιϐ τελ@ ϗκ εσορωντες
Ου τρεμετ, ϐδε φοϐειϑε θεον, τον επισκοπον υμων
Υψισον, γνωσην [1] πανεποπτιν, μαρτυρα παντων,
‘ Παντοτροφον κτισιν, οσις γλυκυ πνευμ' [2] εν απασι
‘ Κατθετο, χ' ηγητηρα [3] βροτων παντων εποιησεν,
‘ Εις [4] θεος ος μονος [5] αρχει υπερμεγεθης, αγενητ@,
‘ Παντοκρατωρ, αορατ@, [6] ορων μονος αυτος απαντα,
‘ Αυτος σ' ϗ βλεπεται θνητης υπο σαρκος απασης.
‘ *Τις γαρ σαρξ δυναται τον επουρανιον και αληθη
‘‘ Οφθαλμοισιν ιδειν θεον αμβροτον, ος πολον οικει,
‘‘ Αλλ' ουδ' ακτινων κατεναντιον ηελιοιο
‘‘ Ανθρωποι σηναι [7] δωταλοι, θνητοι γεγαωτες
Ανδρες, εν οσηεσσι φλεϐες και σαρκες εοντες,

Lact. IV. 6. (initio) Erythræa. Just. Paræn. p. 16. Lact. I. 6. Erythræa. * Clem. Ad Gentes. p. 46. & Strom. V. 601. Sibylla vel Prophetissa Hebræorum & ex eo Euseb. Præp. XIII. (397) 678. Th.

dicitur

Αυτο

1 παντοπτιν. Th. 2 deest. L. 3 θεων. L. 4 δε θεος μονος εσιν. Just. 5 εσιν. L. 6 ορωμενω@. J. 7 δωαντα

THE *Sibylline* ORACLES.

The PROEM.

O Mortal, Carnal, and vile Men, how ſoon are You puffed up? Not conſidering that You muſt die. You don't tremble at, and fear the Supream God; who governs you, who knows, ſees, and obſerves all Things; who is the Creator that preſerves all Things, who ſent his pleaſant Spirit into all Things, and made him the Governor of all Mankind. There is one God, who alone Reigns: He is very Great, Unbegotten, Omnipotent, Inviſible: He alone ſees all Things, but cannot be ſeen by any Mortal; for what Fleſh can behold the Celeſtial, True, and Immortal God with his Eyes, who lives in Heaven; ſince Men, who are born Mortals, of Bones, Fleſh, and Veins, cannot ſtedfaſtly behold the ſhining Beams of the Sun?

Lact. I. 6. Erythræa. "Αυτον τον μονον οντα σεβεδ' ηγητορα κοσμε, I
" Ος μονος εις αιωνα και εξ αιωνος [1] ετυχθη,
Αυτογλυπτος, αγενητος, απαντα κρατων [2] διαπαντος,
Πασι βροτοισιν ενων το κριτηριον εν φαει κοινω

Της κακοβλοσυνης δε τον αξιον εξελε μισθον,
Οτλι θεον προλιποντες αληθινον, αεναον τε
Δοξαζειν, αυτω τε θυειν ιερας εκατομβας,
Δαιμοσι τας θυσιας εποιησατε, τοισιν εν [3] αδυ.
Clem. Alex. ad Gentes, p. 17. Omittitur in Clem. Alex. "Τυφω και μανιη δε βαδιζετε, και τριβον ορθην
" Ευθειαν προλιποντες, απηλθετε, [4] και δι' ακανθ
" Και σκολοπων [5] επλαναθε βροτοι· παυσασθε μαλα
Ρεμβομενοι σκολιη, και αφεγγει νυκτι μελαινη·
" [6] Και λιπετε σκοτιλω νυκτος, φωτος δε λαβεσθε·
Idem Ad Gentes. p. 50, 51, & Strom. V. p. 604. (prima Sibylla) & ex eo Euseb. Præp. XIII. (399) 681. " Ουτος ισθι [7] παντεσσι σαφης. απλανητος υπαρχε
" Ελθετε, μη σκοτιλω δε διωκετε, και [8] γνοφον α
" Ηελιω γλυκυδερκες ισθι φαος εξοχα λαμπει.
" Γνωτε δε [9] καθεμενοι σοφιλω εν ϛηθεσιν υμων·
" Εις θεος εστι, βροχας, ανεμους, σεισμους, [10] επιπεμπ
" Ασεργιας, λιμους, λοιμους και κηδεα λυγρα,
" Και νιφετους, κρυσαλλα. [11] τι δη καθ εν εξαγορευ
" Ουρανω ηγειται, γαιης κραδιη, αυτος υπαρχει.

*** desunt nonnulla. vide pag. 76. ***

Lact. I. 8. Erythræa. Ει δε ϛητον ολως και φθειρεται, " ω δυναται ανθ
" Εκ μητερων μητρας τε θεος τελυπωμενος ειναι.
Αλλα θεος μονος εις πανυπερτατος, ος πεποιηκεν
Ουρανον, ηελιον τε, και ασερας, ηδε σεληνην,
Καρποφορον γαιαν τε, και υδατος οιδματα πολυ
Ουρεα θ' [12] υληεντα, και αεναα χευματα πηγων,
Των τ' ενυδρων παλι ϛηνα ανηριθμον πολυ πληθος
Ερπετα δε γαιης κινημενα [13] ψυχροτροφειτε,

Ποικιλ

---

1 ετεχθη. Th. ετυχεν. L. 2 αποιητος. f. L. 3 αδη. 4 τιλω. Cl. 5 τι πλαναθε βροτοιων, Cl. 6 καλλιπετε. 7 παντ' εσι. Cl. (alio loco congruit.) 8 ζοφον. Cl. 9 κ θεμενοι. Cl. 10 τ'. 11 τε. τι. Cl. 12 ὑψηεντα. 13 ψυχροτροφειτε. Th.

Worſhip him who is the only Governour of the World, who alone is from everlaſting to everlaſting; He exiſts from himſelf, is Unbegotten, he governs all Things, at all Times, and [He is in all Mortals as a Judge in their common Light, or] he hath ordain'd a Judgment for all Men in one common Day. [*A defect in the Copy here.*]

Ye ſhall be puniſhed juſtly for your evil Deſigns, when you leave the true and eternal God, and do not Honour him, by offering holy Hecatombs to him: But you offer Sacrifices to Dæmons which are in the inviſible World. You walk in Pride and Madneſs, leaving the ſtreight way you wander thro' rocky and thorny Paths. O vain Men! ceaſe to wander in Darkneſs and a black obſcure Night, but leave this Darkneſs, and enter into Light. Behold, he is manifeſt to all, and is no Deceiver. Come therefore and do not purſue this Dark and Tempeſtuous way any longer; behold the pleaſant Light of the Sun ſhines gloriouſly. Know, and wiſely conſider it, there is one God who gives Rain and Winds; he cauſes Earthquakes, Thunders, Famines, Plagues, Snow, Ice, and ſuch grievous Calamities. But why do I reckon up every Particular? He commands in Heaven, and governs in the Earth, and really exiſts. [*See at the end three more Verſes out of* Theophilus, *proper for this Place.*]

If any thing be begotten, it is liable to be corrupted alſo: A God cannot be formed of the Parts of a Man and Woman. But there is one only Supream God, who hath created Heaven, the Sun, Moon, and Stars, and the fruitful Earth, and the ſwelling Waves of the Sea, the Mountains full of Woods, and the eternal Streams of the Fountains; He produces an innumerable quantity of Fiſh in the Waters, and he nouriſheth the creeping Creatures with a cool Diet,

Ποικιλα τε κλωωων λιγυφθογα, τραυλιζοντα,
Ξυθα, [1] λιγυπλεροφωνα, ταραττοντ' αερα παρσοις
Εν δε ναπαις ορεων αγρηαν γηνην θετο θηρων,
Ημιν τε κλωωη [2] υπεταξεν παντα βροτοισιν·
Παντων δ' ηγητηρα κατεσησεν θεοπυκλον,
Ανθρι δ' [3] υπαιταξεν παμποικιλα, [4] κ' ε καταληπτα.
Τις γαρ σαρξ δυναται θνητων γνωναι τασδ' απαντα;
Αλλ' αυτος μονος οιδεν ο ποιησας τασδ' απ' αρχης,
Lact. de Ira. 22. Erythræa. " Αφθαρτος κτισης, αιωνιος, αιθερα ναιων.
" Τοις [5] αγαθοις αγαθον φερφερων πολυ [6] πλειονα μισθον,
" Τοις δε κακοις, ασηκαις τε, χολον και θυμον εγειρων,
Και πολεμον, και λοιμον, [7] ισ' αλγεα δακρυοεντα.
Ανθρωποι τι ματην υψαυχοι εκτριζετε;
Αιχυνθητε γαλας και κνωδαλα θεοποιουντες.
Ου μανιη και λυσσα φρενων, και [8] εθησια φαρη;

Ειλοποδας κλεπτουσι θεοι, [9] συλωσι δε χυτρας,
Αντι δε χρυσηεντα πολον [10] καλαπιονα ναιειν,
Σηροφρωλα δεδορκε, πυκναις δ' αραχναις [11] δεδιασαι·
Προσκυνεοντες οφεις, κυνας, αιλυρους ανοητοι,
Και [12] πετεινα σεβεσθε, και ερπετα θηρια γαιης,
Και λιθινα ξοανα, και αγαλματα χειροποιητα,
[13] Καμπαρδοισι λιθων συγχωματα ταυτα σεβεσθε,
Αλλα τε πολλα ματαια, α ουκ' αισχρον αγορευειν.
[14] Εισι θεοι μεροπων ολοπορρες [15] ουτοι αβυλων,
Των ουκ [16] κακ σωματος χειται θανατηφορος ιος.
Ου δ' εστιν ζωη τε, και αφθιτον αεναον φως,
Και μελιτος [17] γλυκερου γλυκερωτερον ανδρασι χαρμα
[18] Εκπροχεει τω [19] δει μονω αυχενα [20] καμπτειν,
Και τρεβον αιωνεσσιν εν ευσεβεσσ' [4] ανακλινειν.

Ex-

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1 λιγυφωνα. Th. 2 υπεταξαν. Th. 3 υπεταξεν. Th. 4 κ'ευ. Th. 5 ακακοις ακακον. L. 6 μειζονα. L. 7 δ' αλγεα. Th. 8 εθησια βαρη. Th. 9 συλεσι. Th. 10 και πιονα γαιαν. Th. 11 δεδιασα. Th. 12 πετεινα. Th. 13 κ' εν παρδαις. Th. 14 και γαρ Th^A 15 εισιν. Th. 16 κ' εκ. Th. 17 deest. 18 Εκπεσχει. Th. 19 δη Th^A 3 καμπτε. Th. 20 ανακλινοι. Th.

εθησια

And he gives to the ſwift Birds of various Kinds harſh or pleaſant Notes, and to cut the Air with their noiſie Wings; and he hath put the wild Beaſts in the Hills, cover'd with Wood; and hath ſubjected all Beaſts to Mankind: but hath made Man his peculiar Workmanſhip, the Governour of all Things, and hath ſubjected to him many various Creatures which he cannot comprehend; for what Mortal Man can know all Things? but he only knows them that made them in the beginning; who is the incorruptible and eternal Creator, living in Heaven, who gives to all good Men a very great Reward, but is angry with the Unjuſt and Wicked, and puniſhes them by Wars, Plagues, and extraordinary Calamities. O Men! why do you vainly exalt your ſelves and rebel againſt God, and are therefore utterly deſtroy'd? Be aſham'd to eſteem Cats and Brutes as Gods. Is not this plain Madneſs, Fury, or Stupidity of Mind? Your Gods ſteal Cattle, and make a prey of Cups; they who ought to inhabit the rich and glorious Heavens, appear to be eaten with Worms, and covered all over with Spider's Webs. O you Fools! you worſhip Serpents, Dogs and Cats, and you adore Birds, and the creeping Creatures in the Earth, and Images of poliſhed Stone, and Statues made with Hands, and alſo heaps of Earth or Sepulchres, which are made in the Ways; and you worſhip, beſides theſe, many other vain Things, which it is a ſhame to mention. Theſe are the falſe Gods of fooliſh Men, and from their Mouth deadly Poiſon diſtils. But to him alone we ought to ſubmit our ſelves, and follow the way of eternal Righteouſneſs, who has the Power of Life, and of incorruptible and eternal Light, and can give to Men Joys exceeding all the ſweetneſs of Hony.

Ταῦτα λιποντες απαντα, δίκης μεσον [5] το κυπελλον
Ζωρότερον, σιβαρον, βεβαρημμενον ευ [6] μαλ' ακρητον
Ειλκυσατ, [7] αφροσυνησι μεμιλωτοι πνεύματι παντες. 75
[8] Κ' ε' θελετ εκνηψαι, και σωφρονα προς νοον ελθειν,
Και γνωναι βασιληα θεον, τον παντ' εφορωντα.
Τενεκεν αιθομενοιο πυρος σελας ερχετ' εφ' ύμας.
Λαμπασι καυθησεσθε δι αιωνος το πανημαρ
Ψαυσεσιν αιχμωθεντες επ' εισωλοισιν αχρησοις. 80

Lact. II. 12. Erythræa.

" Οι δε θεον τιμωντες αληθινον, ασεναον [9] τε,
" Ζωοι [10] κληρονομησι, τον αιωνος χρονον, αυτοι
" Οικεντες [11] παραδεισ[12] ομως ερυθηλεα κηπον
Δαινυμενοι γλυκυν αρτον [illegible] θρανυ ασταφυλοιο, 84

ΒΙΒΛΙΟΗ Β, (η Γ.)

Sueton Tit. Vesp. 4. Tacit. Hist. Jud. VII. 12. (vit p.460.)

[c] Αυταρ επει Ρωμη και Αιγυπτε βασιλευσει,
[c] Εις εν διθωνεσα, τοτε δη βασιλεια μεγιστη
[c] Αθανατου βασιληος επ' ανθρωποισι φανειται. 395
[c] Ηξει δ' αγνος αναξ πασης γης σκηπτρα κραδησων,
[c] Εις αιωνας παντας επειγομενοιο χρονοιο.
Και τοτε Λατινων απαραιτητος χολος ανδρων
[13] Τρις Ρωμιλω οικτρη μοιρη καταδηλησονται.
Παντες δ' ανθρωποι μελαθρεις ιδιοισιν ολουνται, 400
Οπποταν θρασυδειν πυρινος ρεύση καταρακτης.
Οιμοι δειλαιη, ποτ' ελευσεται ημαρ εκεινο,
Και κρισις αθανατοιο θεου μεγαλου βασιληος;
Αρτι δε τι κτιζεσθε πολεις, κοσμειθε τε πασαι
Νασοις, και σηκοις, αγορης, χρυσοις ξοανοις τε, 405
Αργυρεοις, λιθινοις τε, ιν' ελθητ' εις πικρον ημαρ.
Ηξει γαρ, οποταν θεου διαβησεται οδμη
Πασιν εν ανθρωποις. Αυταρ τα εκας' αγορευσω,
Οσσαις εν πολεσιν μερμηρες κακοβητα φερουσιν.

Αλλ'

---

5 τε. Th. 6 μαλα κρατυνλες. Th. 7 αφροσυνη μεμανιοτι. Th. 8 και ε. Th. 9 γε. L. 10 κληρονομησεσ' αιωνα. Th. 11 deest. Th. 12 παραδεισον. L. 13 τρεις Edit.

But you have forſaken all theſe; you have drank a Cup full of the unmixt Wine of God's Vengeance, which is very ſtrong and thick, by your Madneſs and Folly; neither are you willing to become ſober and ſound in your Minds, to know the true God and King, whoſe Providence is over all Things. Wherefore the burning of a fervent Fire ſhall ſeize on you, and you ſhall burn in Flames continually, for ever, and be aſhamed of your unprofitable falſe Idols: But they who Worſhip the true and eternal God ſhall inherit Life: They ſhall poſſeſs the flouriſhing Garden of Paradiſe, and there feaſt on the ſweat Bread which comes from the ſtarry Skies.

BOOK II, (or III.)

But after that *Rome* ſhall govern *Ægypt*, uniting it to the Empire. Then the Great Kingdom of the Immortal King ſhall appear amongſt Men, and a holy King ſhall come who ſhall govern all the World for all Ages of Time to come; and then the inevitable Anger of the *Latins* ſhall thrice deſtroy *Rome* by a miſerable Fate; and all Men ſhall be deſtroy'd in their own Houſes, when the River of Fire ſhall deſcend from Heaven. O me miſerable! when that Day ſhall come, and the Judgment of the Immortal God, the great King!

N. B. *This Oracle is a plain Prediction of the coming of Chriſt, and of his Kingdom.*

Why do you now build Cities? and adorn them all with Temples, Places for Racing, Market-places, Statues gilt or carved, or covered with Silver, or made of Stone, that you may come to that ſad Day? For it ſhall come when the Smell of Brimſtone deſcends amongſt all Men.

But I will declare particularly in how many Cities Men ſhall ſuffer Calamities. [*Some Diſlocation or Defect here.*]

"But

Vide pag. 76.

*** ΒΙΒΛΙΟΝ Γ.

Theoph. II. p. 107. (differt.) Joseph Ant. I. 5. & ex eo Euseb. Præp Evang. IX. 4.

" Αλλ' οποταν μεγαλοιο θεϱ τελεωνται απειλαι,
" Ας ποτ' επηπειλησε βϱοτοις [1] οι πυργον ετευξαν,
" Χωϱη εν Λαγυϱη, ομοφωνοι δ' ησαν απαντες,
" Και βελοντ' [2] αναβην' εις ὐϱανον ασϱεϱεντα,
" Αυτικα [3] αθανατῳ [μεγαλῳ επεθηκεν αναγκλα
E Theoph.].
" Πνοιμασιν. αυταϱ επειτ' ανεμοι μεγαν ὑψο
πυργον
" Ριψαν, και θνητοισιν επ' αλληλοις ϵϱιν ωϱσαν,
[4] " Τϵνεκα τοι Βαβυλωνα βϱοτοι πολϵι ὀνομ' ϵθϵντο
" Αυταϱ επει πυργῳ τ' επεσε, γλωσσαι τ' αν
θϱωπων
[Εις πολλας θνητων εμεϱισθησαν διαλεκτους E
Theophilo]
" Παντοδαπαις φωναισι διεϱεφον, αυταϱ απασα
" Γαια βϱοτων πληϱετο μεϱιζομενων βασιληων,
Athenag. p. 33, 34. Tertul. ad Nationes. II. 12. p. 76.
" Και τοτε δη δεκατη γενϵη μεϱοπων ανθϱωπων,
" Εξ [6] ὑπεϱ κατακλυσμος επι πϱωτϵϱους γενετ' αν
δϱας.
" Και [7] βασιλευσε Κϱονῳ, και Τιταν, Ιαπετῳ τε,
" Γαιης [8] τεκνα φεϱισα, και [9] ὀϱανῳ εξεκαλεσσαν
" Ανθϱωποι, γαιης τε και ὀϱανῳ ὀνομα θεντες,
" Ουνεκα οι [10] πϱωτοφεϱισοι εσαν μεϱοπων ανθϱωπων.

Ηνικα δημϵ θυμῳ επαυσατο ενθεον υπνον,
Και λιπομην γενετηϱα μεγαν παυσασθ αναγκης.
Και παλι μοι μεγαλοιο θεϱ φατις εν σηθεσιν
Ισατο, και μ' εκελευσε πϱοφηϱυσαι κατα πασαν
Γαιαν, και βασιλευσι τα τ' εσσομενα φϱεσι θειναι.
Και μοι τουτο θεος πϱωτον νοον ενθετο λεξαι,
Οσσα κε τη Βαβυλωνι εμησατο αλγεα λυγϱα
Αθανατῳ θ', οτι οι ναον μεγαν εξαλαπαξεν.

1 οτε. Th. 2 αναβηναι ες. 3 δ'. 4 Omittit Th. 5 Δ
A. 6 ὐ δη. A. 7 βασιλευς. A. 8 ὀϱανιδες εκαλεσαν. A.
9 γαιαντε και ὀϱανον. A. 10 πϱωτισοι. A.

But [this ſhall be] when the Threats of the Great God are accompliſhed, with which he once theaten'd the Men "who built the Tower in "the Country of *Aſſyria*: then all ſpake the "ſame Speech, and ſeem'd to deſign to aſcend as "high as the Stars; then the Immortal God "ſent violent Storms, and when the Wind had "overthrown the great high Tower, and had "excited a mutual Contention amongſt them, "Men thereupon gave to that City the Name "of *Babylon*; but after the Tower was fall'n, "and the Speech of Men differed in all ſorts of "Words, then was all the Earth divided, and "fill'd with different Kings. 'And then [were "thoſe threats to be accompliſhed when] the "tenth Generation of Mankind ſhould ariſe, *i.e.* From the Time the Flood came on the firſt Men, and *Saturn*, and *Titan*, and *Japetus* liv'd, whom Men called the excellent Sons of the Earth and of Heaven, by giving them their Name from the Earth and Heaven, becauſe they were the moſt excellent of all Men.

N. B. *This ſeems to be the order and meaning of this famous Paſſage, which the Copies do ſomewhat differ about; and in that Caſe it needs no Explication, it is ſo eaſie,*

Now when my Mind had ceaſed from delivering this Divine Dream in Verſe, and I had intreated the great Father to ceaſe from forcing me, the Voice of the great God came again into my Soul, and commanded me to Propheſie through every Country, and to tell what ſhall come to paſs to the Kings hereafter. And this thing the Immortal God firſt put into my Mind to ſpeak; how many ſad Calamities he had prepared for *Babylon*; becauſe they had deſtroyed his great Temple. Alas!

Αι, αι σοι Βαβυλων, ησι' Ασυριων γλυϕ ανδρων,
Πασαν αμαρτωλων γαιαν ερις ποθ' ικνειται,
Και πασαν χωραν μερϕων αλαλαγμ ολεσσει.
Και πληγη μεγαλοιο θεϱ ηγητορ υμνων,
Αερϊ γαρ σοι Βαβυλων ηξει ποτ' ανωθεν,
Αυταρ απερανοθεν καταβησεται εξ αγιων σοι,
Και θυμος τεκνοις αιωνι εξολοθρευσει.
Και τοτ' εση ως ηδα πρεσβυς, ως μη γεγονυια.
Και τοτε πληθυνη απο αιματ, ως παρ αυτη
Εξεχεας ανδρων τ' αγαθων τε δικαιων αιμα,
Ων ετι και νυν αιμα βοα εις αιθερα μακρον.

Ηξει σοι πληγη μεγαλη Αιγυπτε πρες οικους,
Δεινη, ιω ϖ πωποτ' επηλπισας ερχομενοις σοι.
Ρομφαια γαρ διελευσεται δια μεσον σειο.
Σκορπισμ δε τε και θανατ καιλιμ εφεξει,
Εβδοματη γλυκει βασιληων· και τοτε παυσει,

Αι, αι σοι χωρα Γωγ ηδε Μαγωγ, μεσον υσα
Αιθιοπων ποταμων, ποσον αιματ εκχυμα δεξη;
Και κρισεως οικησις εν ανθρωποισι κεκληση,
Και πιεται σε γαια πολυσπορ αιμα κελαινον.

Αι, αι σοι Διβυη·

Αι

Alas! alas for thee *Babylon*, and the Nation of the *Aſſyrians*! a howling Noiſe ſhall paſs thro' that Land of Sinners, and the Shouts of Men for Victory, and the ſtroke of the great God, who is the Author of my Oracle, ſhall deſtroy all the Country; for Vengeance ſhall come on thee, O *Babylon*, from the Air above; and an eternal Fury ſhall deſcend from the Holy Places in Heaven upon thee, and ſhall deſtroy thy Children; and then thou ſhalt be as thou waſt at firſt, as if thou hadſt not been born; and then thou ſhalt be filled with Blood; as thou haſt formerly ſpilt the Blood of good and holy Men, which now cries to the high Heavens.

N. B. *This Oracle clearly belongs to the Deſtruction of the* Babylonian *Monarchy by* Cyrus *the* Perſian.

O *Egypt*! a terrible great Slaughter ſhall befal thee, which thou didſt hope will never befal thee; a Sword ſhall paſs thro' the midſt of thy Lands, and Diſperſion, and Death, and Famine, ſhall follow: But in the ſeventh Generation of the Kings thou ſhalt have Reſt.

N. B. *This belongs clearly to* Cambyſes *Conqueſt of* Egypt, *and its Revolt afterward under* Darius Nothus.

Wo to thee, O Land of *Gog* and *Magog*, lying between the *Æthiopian* Rivers! how great an Effuſion of Blood ſhalt thou receive! and Men ſhall call thee the Houſe of Judgment; and thy well water'd Land ſhall drink black Blood.

N. B. *This Oracle ſeems to belong to* Meſopotamia, *when* Alexander *there conquer'd the laſt* Darius, *or when the* Parthians *ſo often fought there with the* Romans, *long afterwards.*

Alas for thee O *Libya*!

N. B. *Here ſeems to be a defect in the Copy.*

Αι αι σοι θαλασσα τε και γα,
Θυγατερες δ'υσμων ως ηξετε πικρον ες ημαρ,
Ηξετε δη χαλεποιο δ'ιωπομβαι υπ' αγωνος
Δεινου και χαλεπου. δ'εινη κρισις εσσεται αυθις,
Και κατ' αναγκιην πασιες ξηλυσεθ' ες ολεθρον,
Ανθ' ων αθανατοιο μεγαν δ'ιεδ'ηλησαθε
Οικον, οδ'υσι σιδ'ηρειοις τ' εμασησατε δ'εινως.
Τουνεκα δ'η νεκρων πλητη σην γαιαν επορψει,
Τους μεν υπο πολεμου και πασης δ'αιμονος ορμης,
Λιμου και λοιμου, υπο δ' εχθρων βαρβαροθυμων,
Γαια ερημος απασα σεθεν, και ερημα πολης.

Εν δ'ε δ'υσει ασης λαμψει, ου ερυσι κομητιν,
Ρομφαιας, λιμου, θανατοιο τε σημα βροτοισιν,
Ηγεμονων τε φθορας ανδ'ρων μεγαλων τ' επισημων.
Σηματα δ' εσσεται αυθις εν ανθρωποισι μεγιστα.
Και γαρ Μαιωτις λιμνη, Ταναις βαθυδ'ινης,
Λειψει καδ'δ'ερον βαθυν, αυλακος εσσεται ολκος
Καρποφορος· το δ'ε ρεεθρον το μυριον αυχεν εφεξει·
Χασμαδια, ηδ'ε βαραθρ' αχανη, πολλαι δ'ε πολεις
Αυτανδ'ρει πεσεονται εν Ασσιδ'ι μεγ Ιασσις,
Κερβερη, Πανδ'ουνη, Κολοφων, Εφεσος, Νικαια,
Αντιοχεια, Ταναγρα, Σινωπη, Σμυρνη, Μαρος.
Ευρωπης δ'ε Κυαγρα, Κλιτος, Βατιλις, Μεροπεια,
Αντιγονη, Μαγνησια, Μυκιννη, Πανθεια,
Γαζα πανολβιη, Ιεραπολις Αξυπαλοιο.

Ιδι

Alas for thee O Sea, and Land in the Weſtern Nations! how ſhall you come to the miſerable Day! you ſhall come exerciſed in a Conflict which will be terrible and difficult; you ſhall have a fearful Judgment again, and you all ſhall come to Deſtruction, becauſe you have deſtroyed the great Temple of the Immortal God; grievouſly grinding it as it were with Iron Teeth: for this cauſe thou ſhalt ſee thy Land fill'd with dead Bodies, ſome ſlain in War, and all the force of evil Spirits, by Famine and Plague, and by Enemies of a barbarous Fury: All thy Land ſhall become a Deſart, and thy Cities be forſaken.

N. B. *This Oracle ſeems to foretel the Miſeries of the* Romans, *even as far as the Inundation of the barbarous Nations, for their Deſtruction of* Jeruſalem, *and of the Jewiſh Worſhip and Temple.*

In the Weſt a Star ſhall ſhine, which is called a Comet, and is a ſign of War, Famine, and Death by Plagues, and of the Slaughter of great Commanders and Noblemen, and there ſhall be other great Signs among Men; for the *Mœotick* Lake, and deep *Tanais* ſhall not continue their flux of Waters; and there ſhall be plow'd Land in its Channel; but the Currents ſhall become innumerable. There ſhall be great Openings of the Earth, and vaſt Caverns ſhall appear, and Men with their Cities ſhall be ſwallowed up. Theſe Cities ſhall be overthrown in *Aſia*, *Jaſſis*, *Cerbre*, *Pandonie*, *Colophon*, *Epheſus*, *Nicæa*, *Antiochia*, *Tanagra*, *Sinope*, *Smyrna*, *Marus*; and theſe Towns in *Europe*, *Cyagra*, *Clitus*, *Baſilis*, *Meropa*, *Antigone*, *Magneſia*, *Mycene*, *Pantheia*, wealthy *Gaza*, *Hierapolis* and *Aſtypalæi*.

N. B. *This Oracle ſeems to belong to the firſt Ages of the Goſpel; ſome of theſe Deſolations appear remarkable in Hiſtory, and others ought to have enquiry made after them.*

Ιδι τοτ' Αιγυπτε ολοον γυς εγγυς ολεθρε
Και τοτ' Αλεξανδρειαν ετς το παρελθον αμεινον
Οπποτε δασμοφορες Ασιης ὑποδεξατο Ρωμη,
Χρηματα κεν τρις τοσσα δεδεξεται εμπαλιν Ασσις
Εκ Ρωμης, ολολυξ δ' αποτισεται υβριν ες αυτην.
Οσσοι δ' εξ Ασιης Ιταλων δομον αμφεπολησαν,
Εικοσακις τοσσουτον εν Ασσιδι θηλυνουσιν
Οι Ιταλοι, πενιην ανα μυριαν οφλησουσιν.

Ω χλιδανε, ζαχρυσε, Λατινιδες εκγονε Ρωμης,
Παρθενε, πολλακι σοισι πολυμνησοισι γαμοισιν
Οινωθεισα, λατρις νυμφευσεαι εκ ενι κοσμω.
Πολλακι δ' αβρην σειο κομην δεαινα τε κειρει,
Ηδε δικην διεπουσα τα υρανοθεν ποτι γαιαν
Ριψει, εκ δε γαιης παλιν υρανον εις ανεγειρει.
Οτι βροτοι φαυλου ζωης αδικης τ' ενεχοντο.

Εσαι και Σαμος αμμος, εσειται δε Δηλος αδηλος,
Και Ρωμη ρυμη. τα δε θεσφατα παντα τελειται.

Tertul. de Pallio. 2. p. 132. (vid. orac. IV. 510. VIII. 717.) Apol. 40. Lact. VII. 25. (vide. VIII. 717.)

Σμυρνης δ' ολλυμενης υδεις λογος εκδικος εσαι,
Αλλα κακαις βελαισι και ηγεμονων κατοτηλι.

Ειρηνη

Then know thou that the pernicious People of *Ægypt* are near Deſtruction, and then the beſt Year will be over with the *Alexandrians*. When *Rome* hath received the Tribute of *Aſia*, *Aſia* ſhall receive thrice as much Mony again from *Rome*, and ſhall pay the ſame pernicious Injury to it: And as many as have ſerved the *Italian* Families of thoſe which came from *Aſia*, twenty Times as many ſhall the Slaves in *Aſia*, and the *Italians* ſhall be puniſhed with an Infinite Poverty.

N. B. *This Oracle ſeems to belong to the Holy War; when* Rome *and the Weſt left vaſte Treaſures and loſt vaſt Armies in* Aſia.

O luxurious rich Virgin, the Offspring [or Daughter] of *Latin Rome!* being intoxicated by many celebrated Nuptials, thou, who art a Servant, ſhalt not be married to the World: thy Miſtreſs often cuts off thy delicate Hair, inflicting Puniſhment on thee; ſhe throws thee from Heaven to the Earth, and raiſes thee from Earth to Heaven again, becauſe thy Inhabitants live unjuſt and wicked Lives.

N. B. *This Oracle may belong to* Italy, *and to that Slavery it ſhould endure under* Rome *in the latter Ages of the World.*

Samos ſhall become an heap of Sand, and *Delos* ſhall diſappear, *Rome* ſhall become a Village, and all Things predicted ſhall come to paſs.

N. B. *The former Branches of this Oracle are obſerved by* Tertullian, *to have been fulfilled before the Days of* Tiberius; *as the laſt has been long fulfilled in part, ſince the Riſe of* Conſtantinople, *and the Abſence of the Emperors from* Rome.

And there ſhall be no mention of vindicating the Deſtruction of *Smyrna*, but only by the ill Counſels and Wickedneſs of the Governours.

Ειρηνη δ'ε γαλιωϛ ενι Ασιδι γαια οδευσει. 305
Ευρωπη δ'ε μακαιρα τοτ' εσσεται, ευβοιϛ αιθηρ,
Πελυετης, ευρωϛ, αχειμαιϛ, ηδ' αχαλαζϛ,
Παντα φερων, και πωια και ερπετα θηρια γαιης.
Ω μακαριϛϛ, εκεινον ος ες χρονον εσσεται ανηρ,
Η ε γωνη, μακαρων κενεηφατϛ οσσον αγραυλϛ. 310
Ευνομιη γαρ πασα απ' ουρανυ ασεργεντος
Ηξετ' επ' ανθρωπους, η δ'ευδικιη μετα δ'αυτοις
Ηπαντων προφερουσα βροτοις ομονοια σαοφρων,
Και σοργη, πιστις, φιλιη ξεινων· απο δ'αυτων
Η δ'ε τε δυσνομιη, μωμος, φθονος, οργη, ανοια· 315
Φευσετ' απ' ανθρωπων πενιη, και φευξετ' αναγκη,
Και φονος, ελομβαι τ' ερινυες, και νεικεα λυγρα,
Και νυκτοκλοπιαι, και παν κακον ημασι κειναις.

Αλλα Μακεδονιη βαρυ τεξεται Ασσιδι πημα,
Ευρωπης τε μεγιστον ανασαχυωσεται αλγος, 320
Εκ γλυφης Κρονιδαο, νοθον δ'ελον τε γλυφιδος.
Κεινη και Βαβυλωνα πολιν δεδομησετ' ερυμνην,
Και πασης οποσης επιδερκεται ηλιος αυγης
Δεσποτις αυδηθεισα, κακαις ατησιν ολειται,
Ου νομον οφιγενοισι πολυπλαγκτοισιν εχουσα. 325

Ηξει και ποτ' απις' εις Ασσιδος ολβιον υδας
Ανηρ πορφυρειην λωπην επιειμενος ωμοις,
Αγριος, αλλοδικης, φλογοεις. ηγε γαρ αυτον
Περσε κεραυνος φωτα. κακον δ' Ασιη ζυγον εξει
Πασα, πολυν δε χθων πιεται φονον ομβρηθεισα. 330

Εξ

Peace and Tranquillity ſhall happen to the Countries in *Aſia*; then *Europe* ſhall be happy, the Seaſons ſhall be ſettled, fruitful, without any Tempeſt or Toil, producing all Things, as Birds, and creeping Things on the Earth: That Man or Woman is happy who comes to that Time; he will be happy like the unconcern'd Countryman; all manner of juſt Laws ſhall deſcend from Heaven amongſt Men, and juſt Adminiſtration ſhall Accompany them, and ſound Concord, which of all Things is moſt beneficial to Men; with Love, Faith, Hoſpitality: But ill Laws, Reproach, Envy, Anger, Madneſs, Poverty, Violence, Slaughter, Pernicious Contentions, fatal Quarrels, Thefts in the Night, and every evil Thing ſhall Men avoid in thoſe Times.

N. B. *I doubt whether this Oracle has yet been fulfilled: only it will certainly be fulfilled towards the end of the World.*

But *Macedonia* ſhall bring a great Damage upon *Aſia*. A great Miſchief ſhall befal *Europe* from the Breed of *Saturn*, and the Offſpring of a ſpurious Servant: And they ſhall Conquer ſtrong *Babylon*: and when of all the Countries which the Sun ſhines on, ſhe has been called Queen, ſhe ſhall be deſtroyed by extraordinary Ruin, and ſhall not give Laws to her wandring Poſterity.

N. B. *Perhaps this Oracle may belong to the* Saracens.

But in time there ſhall come a perfidious Man into the happy Country of *Aſia*, being cloath'd in purple Garments: he will be cruel; of ſtrange Manners; of a hot fiery Temper; A flaſh of Lightening lead him: All *Aſia* ſhall undergo an hard Yoke, and that Land ſhall drink much Blood, which will he ſhed on it.

Εξ των δε γλυεης κεινυ γλυος εξαπολεσσαι,
Ων δη περ γλυειω αυτος θελει εξαπολειται,

Ριζαν ιαν γε διδυς, ιω και κοψει θερτολοιγος,
Κοψει πορφυρεης γλυεης γλυετηρα μαχηΐιω.
Apoc. 13. Εκ δεκα δη κεραΐων παρα δη φυτον αλλο φυΐευσα.
1. Dan. 7. 7. Αλλα και ως παναισον απαντα ιδης θεραπευση,
Κ' αυτος αφ' ηων, ων ες ομοφρονα αισιον αρχης
Φθειται. και τοτε δη ταρφυομΐυον κερας αρξει.

Εσαι και Φρυγιη δε φερεβιω αυτικα τεκμαρ,
Οπποτε και Ρεης μιαρον γλυφ εν χθονι ρευμα,
Αεναον ριζησιν ασΐιφητοισι τεθηλφ,
Αυτοπρεμνον παναισον ιη εν νυκτι γλυηται,
Εν πολει ανταν δρω Ατισεις χθονος εννοσιγαιυ.
Ην τοτε φημιζυσαν επωνυμιΐω δορελαων
Αρχαιης Φρυγιης πολυδακρυτοιο κελαινης.
Ες' αρα καιρος εκεινφ επωνυμιΐω ενοσιχθων,
Καθμωνας γαιης σκεδασει, και τειχεα λυσει.
Σηματα δ' εκ αγαθοιο, κακοιο δε φυσεται αρχη.

Παμφυλυ πολεμοιο δαημονας εξετ' αναγκας.
Αινεαδας δε διδυς αυτοχθονφ, εγγενες αιμα.
Αλλατε αυθις ελωρ επι ανθρωτοισιν ερυσαις.

Ixion

His Generation ſhall be deſtroy'd by the Generation of thoſe whoſe Generation he would have deſtroyed.

N. B. *Perhaps this Oracle may belong to the* Turks.

He ſhall leave one Root which a Warrior ſhall deſtroy, and ſhall cut off the Warlike Father of the Royal Stock, and ſhall Plant another Plant near the ten Horns. But as ſoon as he hath taken care of *Ida*, which was utterly deſtroyed, then he ſhall periſh by the Sons of them who conſpire in the ſame Fate of War, and then the Horn planted near the Ten ſhall reign.

N. B. *Perhaps this Oracle which is confuſed in the* MSS. *may belong to the* Turks *alſo: and the laſt part of it to the* Ottoman *Family at* Conſtantinople.

And there ſhall be a Sign to fruitful *Phrygia*, when the corrupt Stock of *Rhea* ſhall flouriſh, with proſperous and well watered Roots, and make a perpetual Inundation. The *Atiſeis* in the City *Antandros*, a Country oft ſhaken with Earthquakes, ſhall be utterly deſtroy'd in one Night: Which City was called *Dorilæum*, in old Black *Phrygia*, an unfortunate Country; This will be a Time famous for Earthquakes, which will open the Caverns of the Earth, and throw down the Walls of Cities: Theſe Earthquakes will be ſigns of Evils to come, and the beginning of them.

N. B. *This Oracle, ſeems alſo to belong to the* Turks, *and the beginning of the* Ottoman *Devaſtations: when happened one of the greateſt Earthquakes that ever was.*

The ſad Calamities of the *Pamphylian* War ſhall then happen, and then ſhall be ſpilt the Noble Blood of the old *Æneadæ*, and they ſhall again be made a prey to Men in love.

Pausan. Phoc. 630 Sibyl. Herophilen appellat. Lact. l. 5. ex Varrone, ille ex Apollodoro. Erythræa. Diodor. Sic. IV. Suid. in Sibylla. Solin. ex Boccho VIII.

Ἰλιον οἰκτειρω σε. κατα Σπαρλιω γαρ Ερμννυς
Βλασησει περικαλλες ἀειφατον ερνος ἀριζον,
Ἀσιδος Ἐυρωπης τε πολυωπερες οἰδμα λιτωσα.
Σοι δε μαλισα γοους, μοχθους, σοναχας τε φερουσα
Θησει. ἀγηρατον δ' ἐξει κλεος εσομβροισι.
Και τις ψευδογραφος πρεσβυς βροτος εσσεται ἀνθις,
Ψευδοπατρις. δυσειδεα φαος ονοτησιν εν σιν,
Νοων δε πολιν και εως, δ' ἐξει εμματερν δἰανοιας,
Ομομασιν δυσι μιγομβρον, Χιον δε καλεσσει,
Αυτον, και γραψει τα κατ' Ἰλιον, ὁ μὴ ἀληθως,
Ἀλλα σαφως· επεσιν γαρ εμοις, μετρων τε κρατησει.
Πρωτος γαρ χειρεσιν εμας βιβλους ονομλιων.
Αυτος δ' ἀν μαλα κοσμησει πολεμοιο κορυσας,
Εκτορα Πριαμιδην, και Ἀχιλλεα Πηλειωνα,
Τους τ' ἀλλους οσσοις πολεμηια εργα μεμηλε,
Και γε θεους τουτοισι παρισαθαι γε ποιησει,
Ψευδογραφων κατα παντα τροπον, μερόπας κενοκραιρους·
Και θανεειν μαλλον τοισι κλεος εσσεται δυρυ
Ἰλιον. ἀλλα και αυτος ἀμοιβαια λεξεται ἐργα.

Pausan. Corinth. p. 97.

Και Λυκιη Λοκρηιο γλυκα κακα πολλα φυλδσει,
Χαλκηδων σενοιο πορον ποντοιο λαχουσα,
Και σε μολων τοτε παις Αιτωλικ ἐξεναριξει.
Κυζικε και σοι ποντος ἀπορρηξει βαρυν ολβον.

Και

O *Troy*, I pity thee; for in *Sparta*, a Fury ſhall flouriſh, as a Plant moſt beautiful and famous, and ſhall occaſion various Miſeries in the Countries of *Europe* and *Aſia*, but chiefly to thee: ſhe ſhall bring Mournings, and Sighs, and Lamentations, and ſhe ſhall have everlaſting Fame amongſt Poſterity.

And then an old Lying Writer ſhall appear in that Time again, counterfeiting his Country, being alſo dim-ſighted; he ſhall have much Wit and Eloquence, and ſhall compoſe a wiſe Poem, made up of two Parts, and he ſhall ſay he was born at *Chios*. And he ſhall write the Hiſtory of *Troy*, not juſt as Things are, but plainly, and according to my Words: and he ſhall uſe the ſame Verſe. He ſhall be the firſt that ſhall celebrate my Books with his Hands; he ſhall much adorn the Commanders in the War by his Praiſes, *Priamus*'s Son *Hector*, and *Achilles* the Son of *Peleus*, and all others who are famous in War, and he ſhall make the Gods to aſſiſt them, writing falſely in every Thing. Spacious *Troy* ſhall give Reputation to thoſe who dy'd as Mortal Men, but he ſhall deſcribe the Actions on both ſides alternately.

N. B. *This Oracle plainly belongs to the Siege of* Troy *and to* Homer's *Poems; tho' I ſuſpect at leaſt part of its latter Branch not to be Original. However, it is very Old, and part of it much refer'd to by the Ancient Heathen Writers.*

And the Progeny of the *Locrians* ſhall do much Miſchief to *Lycia*; and an *Ætolian* ſhall come to *Chalcedon*, and depopulate it, being ſeated on the narrow Paſſage of the Sea: And the Sea (or *Pontus*) ſhall carry off thy great Riches, O *Cyzicus*!

Και συ τοτ' αρη Βυζαντιον Ασιδι σερξη,
Και δη και σοναχας ληψη, και ανηριθμον αιμα,
Και κρατερ υψηλον Δυκιης ορος εκ κορυφαιων,
Χασματ' ανοιγομβης πετρης κελαρυξεται υδωρ,
Μεχρι τε και πατερων μαντηια σηματα παυση.
Κυζικ' ω οικητειρα πεδοντιδι οινοπολοιο,
Ρωδαχ αμφι σε κυμα κορυσσομβον σμαραγησει.
Και συ Ροδ πουλυν μβν αδουλωτος χρονον εσση,
Ημερη φυγατηρ, πολυς δε τοι ολβος οπιδεν
Εσεται, εν πολεμω δ' εξεις κρατος εξοχον αλλων.
Αλλα μετ' αυθις ελωρ εση ανθρωποισιν ερασας
Καλλεσιν, ηδ' ολβω δεινον ζυγον αυχενι θησει.

Pausan. Corinth. pag. 97.

Λυδιος αν σεισμος δε τα Περσιδος εξεναριξει,
Ευρωπης τ' Ασιης τε λεως ριγισα περ αλγη.
Σιδονιων δ' ολοος βασιλευς, και φυλοπις αλλων,
Ποντοφορω Σαμιοις ολοον δειξουσιν ολεθρον.
Αιματι μβν δαπεδον κελαρυζεται εις αλα φωτων
Ολλυμβων, αλοχοι δε συν αγλαοφαρεσι κουραις
Τεκνα αεικελιως ιδιοις αποθωρηξουσι,
Τας μβν υπερ νεκυων, τας δ' ολλυμβων υπερ γων.
Σημειον Κυπρου σεισμω φθισει δε φαλαγγας,
Και πολλας ψυχας αιδης ομοθυμαδον εξει.
Τρηλλις δ' η γειτων Εφεσω, σεισμω καταλυσει
Τειχια τ' ευποιητ' ανδρων τ' ολοων ταρυθυμων.

Ομβρησει

Thou *Byzantium* ſhalt encourage the War in *Aſia*; thou alſo ſhalt have Sighs and much Blood; and the great Strength of *Lycia* ſhall be from the height of the Mountains. And the Waters ſhall flow from the opening of the Rock, till the Prophetick Signs of the Fathers ſhall ceaſe. O *Cyzicus*! inhabiting the *Propontis* where Wines grow, *Rhyndacus* ſhall reſound about thee with ſwelling Waves: And thou *Rhodes* ſhalt be free for a long Time from Slavery. O Daughter of the Day! thou ſhalt obtain much Riches afterwards, and thou ſhalt have a more excellent Command in the Sea, than any others; but at length thou ſhalt become a prey to Men, that are thy Lovers for thy Beauty and Riches, he ſhall put a grievious Yoke upon thy Neck.

N. B. *This Oracle is clear, and has been remarkably fulfilled by the* Turks *conqueſt of* Rhodes.

But the *Lydian* Commotions ſhall ſpoil the Affairs of *Perſia*, and all *Aſia* and *Europe* ſhall horribly ſuffer by them. But the *Sidonian* pernicious King, and the War of his other Confederates, ſhall bring a miſerable Deſtruction on the *Samians* by their Ships, and the Earth ſhall reſound with a great Noiſe, for the Deſtruction of the Men which periſh in the Sea; and the Wives, with the Damſels in ſplendid Garments ſhall beat their Breaſts for the indecent Abuſes that are offered them. Theſe ſhall lament their Dead, and the others their Children ſlain. This ſhall be the Prodigy in *Cyprus*, which by an Earthquake ſhall deſtroy the Troops, and the other World ſhall gain a great many Souls all together. *Trallis*, that is near *Epheſus*, ſhall loſe its well built Walls by an Earthquake; theſe were built by pernicious Men of a great Spirit.

Then

Ομβρησει δε τε γαια υδωρ ζεσον, ποτι δ' αυτους.
Γαια βαρυομβρη πιεται, οσμη δε τε θειη.
Και Σαμῳ εν καιρω βασιληια δωματα τευξει.
Ιταλιη σοι δ' υτις αρης αλλοτριος ηξει,
Αλλ' εμφυλιον αιμα πολυζονον ουκ αλαπαδνον,
Πελυθρυλλητον τε, αναιδεα τε κερχιζει.
Και δ' αυτη θερμησι παρα ποσι τα θεισα,
Α πρωιδη σηθεσιν εοις, εναρξεται αυτιω.
Εσση δ' ουκ αγαθων μητηρ, θηρων δε τιθηνη.
Αλλος απ' Ιταλιης λυμητης παλιν ηξει τ' ανηρ.
Τημος Λαοδικεια καλα πριωνης ερπυσα
Καρων αγλαον ασυ Λυκου παρα θεσκελον υδωρ,
Σιγησεις μεγαλαυχον αποιμωξασα τοκηα.
Θρηκες ακρεβυζοι αλλων σηφαλαι ανεμων.
Καμπανοις αραβων πελεται δια τον πολυκαρπον
Λιμον, πυλυεπης δ' αποιμωξασα τοκηα
Κυρνῳ και Σαρδω μεγαλαις χειμωνῳ αελλαις,
Και πληγαις αγιοιο θεου κατα βενθεα πουτου
Δυσονται κατα κυμα θαλασσιοις τεπεεσιν.
Αι αι παρθενικας οσσας νυμφευσετ' αιδης,
Και κουρους ακτερεας βυθῳ αμφιπολευσει.
Αι αι νηπια τεκν' αλινηχεα και βαρυν ολεον.
Μυσων γαια μακαιρα, γλυκῳ βασιληιον αφνω
Τευξεται. ου μιν πυλον επι χρονον εσετ' αληθως
Καρχηδων, Γαλαταις δε πολυσονῳ εσεται οικτος.
Ηξει και Τενεδω κακον εχαλον, αλλα μεγισον.
Και Σικυων χαλκειος υλαγμασι, και σε Κορινθε.
Αυχησει επι πασιν, ισον δε βοησεται αυλῳ.

Ηνικα

Then the Earth ſhall produce boiling Waters, and by its weight falling in, ſhall drink up the ſame; but there ſhall remain a ſmell of Sulphur. And *Samos* at a Seaſon ſhall build Royal Houſes.

O *Italy!* thou ſhalt have no foreign War, but Effuſion of Blood amongſt thy own Nation ſhall ſeverely afflict thee, who art very famous and impudent: That part which is extended near the hot Baths, ſhall deſtroy it ſelf by thoſe Things which it foreſaw would come to paſs. Thou ſhalt be a Mother, but not of the Good, and a Nurſe of wild Beaſts. Another pernicious Man ſhall come from *Italy* alſo. Then *Laodicea* (a ſplendid City of the *Carians* on the Banks of the Divine River *Lycus*) ſhall be thrown down. Thou ſhalt become ſilent, and no more lament thy magnanimous Parent. The *Acrobuzian Thracians* ſhall be placed in other Winds. The *Arabian* ſhall be in *Campania*, becauſe of the extraordinary Famine; but when ſhe is Old ſhe ſhall lament her Parent. *Cyrnus*, and *Sardo* ſhall ſink into the bottom of the Sea, by the Storms of Winter, and by the ſtrokes of the holy God, with their Marine Offſpring. Alas! Alas! how many Damſels ſhall be wedded to the other World! and how many young Men ſhall the deep bury without Obſequies! Alas! Alas! for the Children ſwimming in the Sea, and the abundance of the Riches there loſt! The happy Land of the *Myſians* ſhall ſuddenly raiſe a princely Stock. But *Carthage* ſhall not continue long: and the *Galatians* ſhall have much Mourning: and *Tenedos* ſhall have the laſt but greateſt Miſchief: And *Sicyon* ſhall boaſt in the howling of Brazen Inſtruments, and ſo ſhall *Corinth*; yet over all the Pipe ſhall equally ſound.

N. B. *The*

Ηνικα δη μοι θυμῳ επαυσατο ενθεον υμνον,
Και παλι μοι μεγαλοιο θεω φατις εν σηθεσιν
Ισατο, και μ' εκελευσε προφητευσαι κατα γαιαν.
Αι αι Φοινικων ηλυθ' ανδρων ηδε γυναικων,
Και πασαις πολεσιν παραλιαις, ηδε μι' υμων
Περς φαος ηελιοιο παρεσσεται εν φαι κοινω,
Ουδ' ετι της ζωης αριθμος και φυλον εσται,
Αντ' αδικου γλωσσης, ανομου τε βιου και αναγνου,
Ου κατετρεψαν παντες ανοιγοντες σομ' αναγνον,
Και δεινως διεθεντο λογους, ψευδεις τ', αδικους τε,
Κ' εστησαν κατεναντι θεω μεγαλω βασιληι,
Κινυσιξαν ψευδως μυσαρον σομα· τουνεκ' αρ' αυτους
Εκπαγλως πληγαισι δαμασσειεν παρα πασαν
Γαιαν, και πικριοι μοιριοι πεμψει θεος αυτοις,
Εξ εδαφους φλεξας πολιας, και πολλα θεμεθλα.
Αι αι σοι Κρητη πολυωδωνε, εις σεθεν ηξει
Πληγη, και φοβερα αιωνιος εξαλαπαξει.
Και σε καπνιζομενην πασα χθων οψεται αυθις.
Κ' ου σε δε αιων λειψει πυρ, αλλα καησει.
Αι αι σοι Θρηκη, ζυγον ως εις δουλιον ηξεις.
Ηνικα συμμικτοι Γαλαται τοις Δαρδανιδαισιν
Ελλαδ' επεσυμβλως πορθεοντες, τοτε σοι κακον εσται,
Γαια δ' αλλοτρια δωσεις κακον, ηδε τι ληψη,
Αι αι σοι Γωγ, και πασιν εφεξης αμα Μαγωγ,
Μαρσωγ ηδ' Αγων, οσα σοι κακα μοιρα πελαζει;

Πολλα

N. B. *The Time of theſe Deſolations being here not clearly ſet down, it is hard to determine about all their Completions; though ſome of them have evidently been fulfilled.*

But when my Mind had ceaſed from my Divine Hymn, the Word of the great God came again into my Breaſt, and commanded me to Prophecy concerning every Land. Alas! Alas! for *Phœnicia*, both Men and Women, and for all the Cities on the Sea Coaſt; for not one of you ſhall remain in being under the Sun; nor ſhall they have any Number of Years, nor Tribes, becauſe of their deceitful Tongues, and their wicked, impure Lives, which they all lived, and ſpake terrible, falſe and unjuſt Words with their impure Mouths, and they oppoſed God the great King, and ſpake falſely with their wicked Mouths; for which cauſe they ſhall be tam'd, by a horrible Slaughter more than any other Land; and God ſhall ſend them a miſerable Fate, burning their Cities to the Ground, with their numerous Foundations. Alas! Alas! O *Crete* thou muſt ſuffer many Troubles; a Judgment ſhall happen to thee which ſhall be a horrible and everlaſting Overthrow; and all the Earth ſhall again behold thy burning; and the Fire ſhall not leave thee for ever, but thy burning ſhall continue. Alas! Alas! for thee *Thrace*, becauſe thou ſhalt come under a Servile Yoke, when the *Galatians* mixt with the *Dardanida* ſhall violently waſte *Greece*, and then thou ſhalt ſuffer Miſchief! thou ſhalt do Injury to other Countries, and receive the ſame thy ſelf. Alas! Alas! for thee, *Gog* and all the other in order, with *Magog*, *Marſog* and *Angon*, how many ill Fates will attend thee?

Many

Paus. an. Corinth. pag. 97.

Πολλα δ' ε και Λυκιων γοις, Μυσων τε, Φρυγων τε,
Πολλα δ' ε Παμφυλιων εθνη, Λυδων τε πεσειται,
Μαυρων τ', Αιθιοπων τε, και εθνων βαρβαροφωνων,
Καππαδοκων τ' Αραβων τε. τι δ' η κατα μοιραν ε-
καζον
Εξαυδω; πασιν γαρ οσοι χθονα ναιεταασιν,
Τψις δεινη επιπεμψει εθνεσι πληγη.

Ελλησιν δ' οποταν πολυβαρβαρον εθνος επελθη,
Πολλα μεν εκλεκτων ανδρων ολεσασι καρηνα·
Πολλα δε πιονα μηλα βροτων διαδηλησονται,
Ιππων θ', ημιονων τε, βοων τ' αγελας ερημυκων·
Δωματα τ' ευποιητα πυρι φλεξασιν αθεσμως·
Πολλα δε σωματα δηλα προς αλλην γαιαν αναγκη
Αξασιν, και τεκνα, βαθυζωνους τε γυναικας
Εκ θαλαμων απαλας, τρυφερης ποσι προθε πε-
σασας
Οψονται δεσμοισιν υπ' εχθρων βαρβαροφωνων
Πασαν υβριν παχοντας δεινην. κ' ουκ εσετ' αυτοις
Μικρον επαρκεσων πολεμον, ζωης τ' επαρωγος.
Οψονται τ' ιδιας κτησεις και πλουτον απαντα
Εχθρον καρπιζοντα, τρομος δ' υπο γυιασιν εσαι.
Φευξονται δ' εκατον, εις δ' αυτους παντας ολεσει.
Πεντε δε κινησασι βαρυν χολον, οι δε προς αυτους
Αισχρως φυρομενοι πολεμω, δεινω τε κυδοιμω,
Οισουσιν εχθροισι χαραν, Ελλησι δε πενθος.
Δηλεος δ' αρα ζυγος εσαι Ελλαδι παση.
Παντα δ' ομου πολεμος τε βροτοις και λοιμος ετ'
εσαι,
Χαλκειον τε μεγαν τευξει θεος ουρανον υψου,
Αβροχιαν τ' επι γαιαν ολην, αυτη δε σιδηρα.

Αυταρ

Many will attend the People of *Lyſia*, *Myſia*, *Phrygia*, and not a few of the *Pamphylian* and *Lydian* Nations, the *Moors*, *Æthiopians*, and other Nations of a barbarous Language. The *Cappadocians* and *Arabians* ſhall fall. But why do I relate all the Particulars? For the Higheſt will ſend a terrible Judgment on all Nations who inhabit the Earth.

N. B. *The time of theſe Deſolations being here not diſtinctly ſet down, it is hard to determine about their Completion: perhaps they belong to the* Turkiſh *Devaſtation, or to the final Conſummation of all Things.*

But when a moſt barbarous Nation ſhall come into *Greece*, it ſhall deſtroy many great Men; and many fat Cattle of the Inhabitants, the Horſes, and Mules, and Herds of bellowing Oxen, and unjuſtly burn the well built Houſes, and by Force carry away many Slaves into another Land, and Children and well-cloath'd Women, who were tenderly kept, out of their Chambers; who will fall down thro' the delicate Tenderneſs of their Feet: they ſhall ſee them in Fetters under their barbarous Enemies, ſuffering all manner of cruel Reproach; and there ſhall be none to help them in War, or defend their Lives; but they ſhall ſee their Enemies enjoying all their Poſſeſſions, and all their Wealth; their Knees ſhall tremble; a hundred ſhall fly, and one ſhall deſtroy 'em all; five Men ſhall excite a great Rage, but they ſhall ſhamefully manage the Fight, and raiſe a terrible Tumult, only to give Joy to their Enemies, and Grief to the *Grecians*, and all *Greece* ſhall be reduced into Slavery and Bondage, and they ſhall not only ſuffer all theſe Miſeries by War, but by a Plague alſo: And God ſhall make the great and high Heavens like Braſs, the Earth ſhall be like Iron, not having any Rain. But

Αυταρ επειτα βροτοι δεινως κλαυσουσιν απαντες
Απορίῃ και ανηρσιην, και πυρ επι γαιης.
Και θησει πολιν ισον, ος περιον εκτισε και γῆν.
Παντων δ' ανθρωπων το τριτον μερος εσται λυθρις,
Lact. I. 15. " Ελλας δη τι πεποιθας επ' ανδρασιν ηγεμονευσι
Omittit L. ' Θνητοις, οις ουκ εστι φυγειν θανατοιο τελευτην;
" Προς τι [1] τε δωρα ματαια [2] καταφθιμενοισι πορηζεις, "
" Θυεις τ' ειδωλοις; τις τοι [3] πλανον εν φρεσι θηκε
' Ταυτα τελειν προλιποντι θεον μεγαλοιο προσωπον;
Ουνομα παγχρυσεας τε σεβας δεχε, μη δε λαθη σε.
Χιλια δ' ες' ετεα και πενθ' εκατονταδες αλλαι,
Εξ ου δη βασιλευσαν υπερφιαλοι βασιληες
Ελλήνων, οι πρωτα βροτοις κακα ηγεμονευσαν,
Πολλα θεων ειδωλα καλαφθιμενοις θανεουσιν·
Ων ενεκεν τα ματαια φρονειν υμιν απεδειχθη.
Αλλ' οποταν μεγαλοιο θεου χολος εαγεται υμιν,
Δη τοτ' επιγνωσεσθε θεον μεγαλοιο προσωπον.
Πασαι δ' ανθρωπων ψυχαι μεγαλα στεναχουσαι,
Ανια προς ουρανον αιρω αναχομενοι χερας αυτων
Αρξονται βασιληα μεγαν επαμυνορα κλησιν,
Και ζητειν ρυστηρα χολου μεγαλοιο, τις εσται.
Αλλ' αγε και μαθε τουτο, και εν φρεσι κατθεο σησιν,
Οσσα περιπλομενων ενιαυτων κηδεα εσται,
Και τους ελλας ερεξε βοων, ταυρων τ' ερημυκων,
Προς ναον μεγαλοιο θεου ολοκαρπωσασα
Εκφυξη πολεμοιο δυσηχεος, ηδε φοβοιο
Και λοιμου· και δηλον υποκφυξη ζυγον αυθις
Αλλα

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1 δε. [1] 2 καταφθιμενοις ανατιθης. L.
3 —— πλανην βαλεν εν νω
Ωστε σε ταδε ποιειν μεγαλοιο θεοιο προσωπα
Λειπομενους —— L.

But all Men ſhall afterwards grievouſly lament their Lands, unſown and untill'd, and burnt with Fire; and God who made Heaven and Earth will raiſe many Maſts, and the third Generation of Men ſhall exiſt again. O *Greece*! why do you confide in *Princes*, who are Mortal Men, who cannot avoid Death? why do you give vain Offerings to the Dead, and Sacrifice to Idols? who hath inſtilled this Error into your Minds to do theſe Things, and to leave and forſake the Face of the great God? But do you own the Name and Worſhip of him, who made all Things. It is now 1500 Years ſince thoſe proud Kings Reign'd in *Greece*, who firſt lead Men to theſe Wickedneſſes, to make many Idols of thoſe Gods, who are only corrupt Dead Men, for whoſe ſake you were taught to think of ſuch vain Things: but when the Anger of the Great God ſhall fall on you, then you will acknowledge the Face of the great God; and the Souls of all Men ſhall much lament, lifting their Hands up to the large Heavens; and they ſhall begin to call on the great King to help 'em, and they ſhall ſeek who ſhall be their Deliverer from this great Wrath.

But learn this, and keep it in thy Mind, how many Miſeries ſhall happen in *Greece* in the Ages to come: And when *Greece* ſhall Sacrifice *Oxen* and *Bulls* at the Temple of the Great God, as *Holocauſts*, it ſhall eſcape the noiſie War, and Terror and the Plague, and alſo be delivered from Bondage and Slavery again:

Αλλα μεχρις γε σε τυδ' ασεβων γλυφ εσσεται ανδρων
Οπποτε κεν τυτο πρηλαβη τελφ αισιμον ημαρ.
Ου γαρ μη θυσητε θεω, μεχρι παντα γληψαι,
Οσσα μονφ βελευσεται ουκ ατελεστα θεος γε,
Παντα τελεσθηναι κραδιη δ' επικεισετ' αναγκη.

Ευσεβεων ανδρων ιερον γλυφ εσεται αυθις,
Βελεσι δε νω οι προσκειμενοι υψισοτοι,
Οι ναον μεγαλοιο θευ περικυδανευσι
Λοιβη τε, κνισση τ', ηδ' αυθ' ιεραις εκατομβαις,
Ταυρων ζατρεφεων θυσιαις, κριων τε τελειων,
Πρωτοτοκων οιων τε, και αρνων πιονα μηλα
Βωμω επι μεγαλω αγιως ολοκαρπευοντες.
Εν δε δικαιοσυνη νομυ υψισοτοιο λαχοντες
Ολβιοι οικησουσι πολεις, και πιονας αγρυς.
Αυτοι δ' υπωθεντες ὦω' αθανατοιο προφηται,
Και μεγα χαρμα βροτοις παντεσσι φερουντες·
Μουνοις γαρ σφιν δωκε θεος μεγας ευφρονα βουλην,
Και πιστιν, και αρητον ενι στηθεσσι νοημα.
Clem. Alex. ad Gentes. p. 46. differt. Omittit Cl. " Οι τινες ουκ απατησι κεναις, ουδ' εργ' ανθρωπων,
" Χρυσεα, και χαλκεια, και [1] αργυρε' ηδ' ελεφαντα,
" Και ξυλινων λιθινων τε [2] θεων ειδωλα [3] καμοντων,
" * Πηλινα, μιλτοχρωτα, ζωγραφιας τυπουμενοις,
" [4] Τιμωντες, οσα κωφα βροτοι κενεοφρονι βουλη·
" Αλλα [5] μιν αειρουσι" προς ουρανον ωλενας αγνας,
" Ορθριοι εξ ευνης αιει [6] χερας αγνιζοντες
" [7] Υδατι, και τιμωσι θεον τον αει μεγαν οντα,"
" Αθανατον, και επειτα γονεις· μετα δ' εξοχα παντων
Ανθρωπων, οσιης δυνης μεμνημενοι εισιν·

Κυδ'

1 αργυρα. Cl. 2 βροτων. Cl. 3 θανοντων. Cl. 3 τιμωσιν, οσα περ τε. Cl. 5 γαρ αιρουσιν. Cl. 6 χερα. Cl. 7 Υδασι, και τιμωσι μονον τον αει μεδεοντα. Cl.

But the Generation of wicked Men will remain there till the fatal Day of the end of the World ſhall come upon them unawares; for ye will not Sacrifice to God, till all theſe Things are come to paſs: For there is an abſolute Neceſſity that all Things ſhould be done, which God alone Wills and Decrees ſhould be brought to paſs.

N. B. *This Oracle may belong to the Conqueſt of* Greece *by the* Turks, *and its Slavery under them.*

Then ſhall ariſe a holy Stock of righteous Men, who will obſerve the Counſels of the Supream God; who will honour the Temple of the great God; By Libations and Fumes, and holy Hecatombs, with Sacrifices of fat Bulls and Rams without blemiſh, and the firſt-born of Sheep and fat Lambs; offering then devoutly, as holy Hecatombs, on the great Altar, and dividing them according to the juſt Law of the moſt High; they ſhall be happy, and ſhall inhabit Cities and rich Lands; they ſhall be Prophers ſet over others by the Immortal God, and they ſhall occaſion great Joy to all Men; for the great God has given to them alone wiſe Counſels, Faith, and an excellent Underſtanding; who do not Worſhip, thro' vain Errors, the Works of Men, made of Gold, Braſs, Silver or Ivory, and the Idols of Wood, Stone, dead Gods, or Pictures drawn to the Life by Chalk or Vermillion, which Men worſhip, who are lead by vain Counſels. But they lift up to Heaven their pure Hands, and every Morning when they riſe from Bed, they purifie their Skin by waſhing in Water, and worſhip God who is always Great and Immortal, and afterwards their Parents, and they will withal above all Men be mindful of holy

Κ'υσ' προς αρσενικυς παισ'ας μιγνυωται αναγνως,
Οσσατε Φοινικες τ', Αιγυπλιοι, ησ'ε Λατινοι,
Ελλας τ' ἀρυχορης, και αλλων εθνεα πολλα,
Περσων, και Γαλαλων, πασης σ' Ασιης, παραβαλες
Αθανατοιο Θεϰ αγνον νομον, ον παρεβησαν.
Ανθ' ων αθανατῳ Θησει παντεσσι βροτοισιν
Ατλω, και λιμον, και πηματα τε, σοναχας τε,
Και πολεμον, και λοιμον, ισ' αλγεα σ'ακρυοεντα·
Ουνεκεν αθανατον γλυετλω παντων ανθρωπων
Ουκ εθελον τιμαν οσιως, εισ'ωλα σ' ετιμων
Χειροποιηλα σεβονλες, α ρι̣ψυσι βροτοι αυτοι
Εν χισμαις πετρων κατακρυψαντες σ'ι ονειρος.

Οπποταν Αιγυπλε βασιλευς νεῳ εβσ'ομον αρχη
Της ισ'ιης γαιης, αριθμεμβῳ εξ Ελλιιων,
Αρχης ης αρξυσι Μακεσ'ονες αασετον ανσ'ρες·
Ελθη σ' εξ Ασιης βασιλευς μεγας αιετῳ αιθων,
Ος πασαν σκεπασει γαιαν πεζων τε και ιππεων,
Παντα σ'ε συγκοψει, και παντα κακων αναπλησει,
Ριψει σ' Αιγυπλε βασιληιον, εκ σ'ε τε παντα
Κτημαθ' ελων επεχειται επ' ειρεα νωτα θαλασσης·
Και τοτε σ'η καμψυσι θεῳ μεγαλῳ βασιληι
Αθανατῳ γονυ λαικον επι χθονι πελυβοτειρη·

Lact. VII. 19. differt. Erythræa. " Εργα σ'ε χειροποιητα [1] πυρος φλογι παντα πεσειται."

Lact. VII. 24. Erythræa. " Και τοτε σ'η [2] χαρμαι μεγαλῳ θεος ανσ'ρασι σ'ωσει.
" Και γαρ γη, και σ'ενσ'ρα, και αασετα [3] ποιμνια μηλων,
" Δωσυσι καρπον τον αληθινον ανθρωποισιν,
" Οινε, και μελιτος [4] γλυκερε, λαικε τε γαλακτος,
" Και σιτ' οπερ εσι βροτοις καλλιστον απαντων.

Αλλο

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1 θεων σωεκκαυσονται. L. 2 χαραν. L. 3 θρεμματα γαιης. L. 4 γλυκεως. L.

Wedlock; neither will they uſe impure Sodomy, as the *Phœnicians*, *Ægyptians*, *Latins*, large *Greece*, and many other Countries, as the *Perſians*, *Galatians*, and all *Aſia* uſe, tranſgreſſing the holy Laws of the Immortal God by many Tranſgreſſions; for which Reaſon the Immortal will bring upon all Men Calamities, Famine, Loſſes, Grief, Wars, Plagues and lamentable Pains; becauſe they would not Honour, after an holy Manner, the Immortal Father of all Mankind, but honour'd Idols, and worſhipped Things made by their own Hands, which the ſame Men will throw away, and hide 'em for ſhame in the Clifts of the Rocks.

N. B. *This Oracle ſeems to belong to the* Millennium *at the end of the World.*

When a new King of *Egypt* ſhall Reign the ſeventh in his own Country, and is reckon'd as derived from the Kingdom of the *Greeks*, which the Neighbouring *Macedonians* ſhall raiſe, a great King ſhall come, as a fierce Eagle, out of *Aſia*, who ſhall cover all the Earth with Horſe and Foot, and ſhall beat down all Things, and fill all Places with Miſery. And he ſhall overthrow the Kingdom of *Egypt*, and carry away all the Riches as he departs thro' the great Sea. And then they ſhall adore on their bare Knees, on the fruitful Earth, the great God and Immortal King; and then all the Idols made by Men's Hands ſhall be conſumed by Fire, and then God ſhall give great Joy to Men: For the Earth, and the Trees, and vaſt Flocks of Cattle, ſhall give true increaſe of Wine, and ſweet Honey, and white Milk, and Bread Corn, which is moſt acceptable to Men.

Αλλα συ μη πολλοις βροτε ποικιλομητι κακοφρον,
Αλλα λιτων πλεον, σρεψας θεον ιλασκοιο.
Θυε θεω ταυρων εκατονταδας, ηδε και αρνων
Πρωτοτοκων, αιγων τε περιπλομεναισιν εν ωραις.
Αλλα μιν ιλασκε θεον αμβροτον, αι κ' ελεηση.
Ουτος γαρ μονος εσι θεος, κ' εκ εσιν ετ' αλλος.
Τον δε δικαιοσυνην τιμα, και μηδενα θλιβε.
Ταυτα γαρ αθανατος κελεται δειλοισι βροτοισιν.

Αλλα συ τε μεγαλοιο θεε μιμημα φυλαξαι,
Οπποτε κεν παντεσσι βροτοις λοιμοιο τελευτη
Ελθη, και φοβερον δικην τυχωσι δ' αμεμπτες,
Και βασιλευς βασιληα λαβη, χωρεωντ' αφεληται,
Εθνη δ' εθνεα πορθηση, και φυλα φυλασαι·
Ηγεμονες δε φυγωσιν ες αλλην γαιαν απαντες,
Αλλαχθη γε τε γαια βροτων, και βαρβαρος αρχη
Ελλαδα πορθηση πασαν, και πιονα γαιαν
Εξαρυση πολεμοιο, και αντιον εις εριν αυτων
Ελθωσι, χρυσε τε και αργυρε εινεκεν (εσαι
Η φιλοχρημοσυνη κακα πεμαινουσα πολεσσι)
Χωρη εν αλλοτριη. αταφοι δε απαντες εσονται,
Και των μεν γυπες τε και αγρια θηρια γαιης
Σαρκων δηλησονται. επ' αν δε ταυτα τελεσθη,
Λειψανα γαια πελωρος ανηλωσειε θανοντων,
Αυτη δ' ασπαρτος και ανηροτος εσαι απασα,
Κηρυσσουσα ταλαινα μυσος μυριων ανθρωπων.

Πολλα

N. B. *The first part of this Oracle may be applyed to the Conqueſt of* Egypt *by the* Turks, *under* Selymus. *A. D.* 1517, *the Year that the Proteſtant Reformation began.*

Macedonia *was conquered by* Bajazet *the Firſt, and from him* Selymus *was the Seventh* Turkiſh *Emperor, and became a new King of* Egypt, *and carryed away its Riches in Ships to* Conſtantiople.

But do thou, O Mortal! of a various and evil Mind, leave thy Wealth, turn to God and appeaſe him, Sacrifice to God hundreds of Bulls, and of firſt-born Lambs, and Goats, at proper Periods, but propitiate the Immortal God, if he may be moved to be Merciful, for he is the only God; and there is not another; and follow Righteouſneſs, and do no Injury to another, for the Immortal commands theſe Things to poor Mortals.

But do thou avoid the Anger of the great God, when a Deſtruction by a Plague ſhall come upon all Men, and they ſhall be ſubdued and ſuffer a terrible Puniſhment, and when one King ſhall captivate another, and take away his Land; and one Nation ſhall deſtroy another, and the Governors, their People; and all the Princes ſhall fly into another Land, and change their native Countries; and a *Barbarian* Empire then ruling, ſhall deſtroy all *Greece*, and ſhall rob that rich Land of all its Riches, and ſhall come againſt it while they ſtrive about their Silver and Gold (and then the love of Riches ſhall do much Injury to Cities) in a ſtrange Country they all ſhall lie unburied, and the Vultures and wild Beaſts of the Earth ſhall devour their Carcaſſes; and when all Things are done, the large Earth ſhall conſume the Reliques of the Dead, and it ſhall all be unplowed and unſowed, by which Deſolation ſhe will declare the Wickedneſs of innumerable Men.

Πολλα χρεωων μηκη περιτελλομενων ενιαυτων,
Πελτας και θυρεους, γαισους, ποικιλα οπλα.
Ουδε μεν εκ δρυμων ξυλα κοψεται εις πυρος αυγην.

Lact. VII. 18. Sueton. Tit. 4. Tacit. Jos. Hist. Jud. VII. 12. (vid. p. 322.)

" Και τοτ' απ' ηελιοιο θεος πεμψει" βασιληα,
" Ος πασαν γαιαν παυσει πολεμοιο κακοιο,
Ους μεν αρα κτεινας, οις δ' ορκια πιστα τελεσας.
Ου δε γε ταις ιδιαις βελαις ταδε παντα ποιησει,
Αλλα θεου μεγαλοιο πιθησας δογμασιν εσθλοις.
Λαος δ' αυ μεγαλοιο θεου περικαλλεϊ πλυτω
Βεβριθως, χρυσω τε και αργυρω, ηδε τε κοσμω
Πορφυρεω· και γαια τελεσφορος, ηδε θαλασσα
Των αγαθων πληθουσα· και αρξονται βασιληες
Αλληλοις κοτεειν, επαμυνοντες κακα θυμω.
Ο φθονος εκ αγαθων πελεται δειλοισι βροτοισιν.

Αλλα παλιν βασιληες εθνων επι τιλω δε τε γαιαν.
Αθροοι ορμησονται, εαυτοις κηρα φερουτες.
Σηκον γαρ μεγαλοιο Θεου, φωτας αριστους
Πορθειν βουλησονται, στυγνικα γαιαν ικονται,
Θυσουσι κυκλω πολεως μιαροι βασιληες,
Τον θρονον αυτου εκαστος εχων, και λαον απειθη.
Και ρα θεος φωνη μεγαλη προς παντα λαλησει
Λαον απαιδευτον, κενεοφρονα, και κρισις αυτοις
Εσται εκ μεγαλοιο θεου, και παντες ολουνται
Χειρος απ' αθανατοιο. απουρανοθεν δε πεσουνται
Ρομφαιαι πυρινοι καλα γαιαν λαμπαδες αυγης

Ηξουσαι

1 ηελιος πεμψειε θεος. L.

In a great length of Time, in Years to come, there ſhall be no need of Bucklers, Breaſt-plates, Darts, and divers ſorts of Arms: For neither ſhall Wood be cut from the Oaks to burn.

N. B. *This Oracle ſeems to be an Exhortation to all the Greeks to make a Reformation, and to threaten Miſeries on them if it be not done.*

And then God ſhall ſend a King from the Eaſt, who ſhall make all the Earth to ceaſe from War, by killing ſome, and making Leagues with others: and he ſhall not do all theſe Things by his own Counſel, But confiding in the Decrees of the great God, which are Good. And the People of the Great God ſhall come loaded with great Wealth, Gold and Silver, and Purple Garments, and the Earth ſhall be full of all Plenty, and the Sea furniſh'd with all good Things. And then Kings ſhall begin to be angry with one another, contriving evil Things in their Minds. Envy is not proper for miſerable Mortals.

N. B. *This Oracle is clear for Chriſt's ſecond coming the Reſtoration of the Jews, and the* Millennium *thereupon.*

But the Kings of the *Gentiles* ſhall again invade the Land with great Multitudes, bringing on themſelves a fatal Deſtruction; for they will deſign to deſtroy the Temple of the great God, and the beſt Men, when they come into that Country. The defil'd *Princes* ſhall Sacrifice round about the City, every one having his Throne a-part, with his diſobedient People: And then God ſhall ſpeak to all the uninſtructed and vain People with a loud Voice; and he who is the great God ſhall Judge them; and they ſhall all periſh by the Hand of the Immortal; and fiery Swords ſhall fall from Heaven upon the Earth,

and

Ηξονται μεγαλαι, λαμπυσαι εις μεσον ανδρων.
Γαια δε παγηυελεφα σαλδυσεσθαι ημασι κεινοις
Χειρος απ' αθανατοιο, και ιχθυες οι κατα ποντον,
Παντα δε θηρια γαιης, κ' ασπετα φυλα πετεινων,
Πασαι δ' ανθρωπων ψυχαι, και πασα θαλασσα,
Φριξει υπ' αθανατοιο προσωπου, και φοβος εσαι.
Ηλιβατους κορυφας τ' ορεων, βωμους τε πελωρων
Ρηξει, κυανεον τ' ερεβος παντεσσι φανειται.
Ηερθαι δε φαραγγες εν ὑρεσιν υψηλοισιν
Εσονται πληρεις νεκυων· ραδυσει δε πετραι
Αιματι, και πεδιον πληρωσει πασα χαραδρα.
Τειχεα δ' ὑποιηια χαμαι πεσεονται απαντα
Ανδρων δυσμενεων, οτι τον νομον ουκ εγνωσαν,
Ουδε κρισιν μεγαλοιο θεου, αλλ' αφρονι θυμω
Παντες εφορμηθεντες εφ' ιερον ηρατε λογχας.
Και κρινει παντας πολεμω θεος, ηδε μαχαιρη,
Και πυρι, και υετω τε κατακλυζοντι και εσαι
Θειον απουρανοθεν, αυταρ λιθος, ηδε χαλαζα
Πολλη και χαλεπη, θανατος δ' επι τεσσαρα δ' εσαι.
Και τοτε γνωσονται θεον αμβροτον, ος τα δε κραινει
Οιμωγη τε και αλαλαγμος κατ' απειρονα γαιαν
Ηξεται, ολλυμβρων ανδρων· και παντες αναυδοι
Αιματι λουσονται· πιεται δε τε γαια και ομπη
Αιματος, ολλυμενων, κορεσσονται θηρια σαρκων.

Αυτος μοι τα δε παντα θεος μεγας αενασος τε
Ειπε προφηιδυσαι. τα δε εσεται ουκ ατελεστα,
Ουδ' ατελεύτητα, οτι κεν μονον εν φρεσι θειη.
Αψευδον γαρ πνευμα θεου τελεται κατα κοσμον.

Ψιοι

and great Lamps of Fire ſhall come and ſhine amongſt Men; the Earth alſo, which is the common Parent, ſhall be ſhaken in thoſe Days by the hand of the Immortal, and the Fiſh in the Sea, and all the wild Beaſts on the Land, and infinite Flocks of Birds, and all the Souls of Men, and all the Sea, ſhall tremble at the Preſence of the Immortal, and be afraid; he ſhall break open the high Tops of the Mountains, and the vaſt Hills, and the dark Place of the Dead ſhall appear to all, and the Airy Caverns in the high Mountains ſhall be fill'd with the Dead, and the Rocks ſhall flow with Blood, and many Channels ſhall fill the Plains, and all well-built Walls ſhall fall down upon the Earth, which wicked Men built, becauſe they knew not the Law and Judgment of the great God, but fooliſhly lift up their Weapons againſt the Holy Place; and God ſhall condemn them all to be deſtroy'd by War, and Slaughter, and Fire, and a Deluge of Rain, and Sulphur ſhall deſcend from Heaven, and Hail-ſtones, many and grievous; and the four-footed Beaſts ſhall die; then they ſhall know the Eternal God, who does theſe Things. The Lamentation and Cry of the Men that periſh ſhall come upon the large Earth, and they ſhall become Mute, and be waſhed in their own Blood, and the Earth ſhall drink the Blood of the Slain, and wild Beaſts ſhall be fill'd with Fleſh.

N. B. *This Oracle, ſeems clearly to belong to the War under* Gog *in* Ezekiel *and the* Apocalyſe, *after the* Millennium *is over.*

The Great Eternal God himſelf commanded me to Propheſie all theſe Things, and they ſhall not be in vain, nor imperfect, when he has once put them into my Mind; for the Spirit of God is infallible through all the World,

Then

Τιοι δ' αν μεγαλοιο θεν περι ναον απαντες
Ησυχιως ζησοντ' αφραινομενοι επι τυτοις,
Οις δωσει κτισης, ο δικαιοκριτης τε μοναρχος.
Αυτος γαρ σκεπασειε μονος, μεγαλως τε παρεσας
Κυκλοθεν ωσει τειχος εχων πυρος αιθομενοιο.
Απολεμοι δ' εσονται εν ασεσιν, ηδ' ενι χωραις.
Ου χειρ γαρ πολεμοιο κακου, μαλα δ' εσσεται αυτοις
Αυτος υπερμαχος, αθανατος, και χειρ αγιοιο.
Και τοτε δη νησοι πασαι πολεες τ' ερεσσιν,
Οπποσον αθανατος φιλεει τους ανδρας εκεινους.
Παντα γαρ αυτοισιν σωτηρια, ηδε βοηθει,
Ουρανος, ηελιος τε θεηλατος, ηδε σεληνη.
Γαια δε παγχρυσεια σαλευσεται ημασι κεινοις.
Ηδη απο σωματων λογον αξυσι δ' ενι υμνοις·
Δευτε πεσοντες απαντες επι χθονι, λιτανευσωμεθα
Αθανατον βασιληα, θεον μεγαν, αεναον τε.
Πεμπωμεν προς ναον, επει μονος εσι σωτηρ,
Και νομον υψισοιο θεου φραζωμεθα παντες,
Ος τε δικαιοτατος πελεται παντων κατα γαιαν.

Just. Paræn. p. 16, 17. "Ημεις δ' αθανατοιο [1] τριβου πεπλανημενοι ημιν,
" Εργα [2] τε χειροποιητα [3] σεβασμεθα φρενι [4] θυμω,
" [5] Ειδωλων ξοανων τε καταφθιμενων ανθρωπων.
Ταυτα σωσουσι ψυχας πιστων ανθρωπων.
Δευτε θεου καλα δημον επι σωματεσσι πεσοντες,
Τερψωμεν υμνοισι θεον γλυκερα κατ' οικους,
Εχθρων οπλα προιζομενοι κατα γαιαν απασαν,
Επλα χρονων μηκη περιπλελλομενων ενιαυτων,
Πελτας και θυρεους, κορυθας, παμποικιλα θ' οπλα,
Πολλα δε και τοξων πληθυν βελεων, αδικων τε.
Ουδε γαρ εκ δρυμου ξυλα κοψεται εις πυρος αυγην.

Αλλα

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1 τειβους. J. 2 δε. J. 3 γεροιεσμεν. J. 4 μυθω. J. 5 ειδωλα. J.

Then ſhall all the Sons of the great God live in quiet about his Temple, and ſhall rejoice in all theſe Things, which the Creator will give, who is the Righteous Judge and Monarch. For he alone ſhall protect them, and greatly aſſiſt them, as a Wall round them of flaming Fire; they ſhall be without Wars in their Cities, and in their Countries, for the force of evil War ſhall be gone: He ſhall be their Defender, who is the Immortal, and the Hand of the Holy ſhall protect them: And then all the Iſlands and Cities ſhall ſay, how much the Immortal loves thoſe Men, for all things fight for them, and help them. The Heavens, and the Sun mov'd by God, and the Moon, and the Earth the Mother of all ſhall be moved in thoſe Days, and they ſhall ſing a pleaſant Hymn with their Lips; Come let us fall all on the Earth, and entreat the Immortal King, the Great and Eternal God; let us ſend [Oblations] into his Temple, for he is the only Governor; and let all us declare the Law of the Supream God, which is the moſt Righteous of all the Laws that are, on the Earth. But we have erred from the Path of the Immortal, and thro' a fooliſh Mind have we worſhipped Statues made by Mens Hands, the carv'd Images of Mortal Men; thus ſhall the Souls of faithful Men cry out. Come, let all the People of God fall on their Faces, let us pleaſe God our Father in every Houſe by our Hymns.

We have gained our Enemies Arms, in every Land, for the length of ſeven Years to come, and alſo the Shields and Breaſt-plates, and Helmets, and all ſorts of Arms, and Bows, and many Arrows, or Darts of a wicked Invention, for Wood ſhall not be cut off the Oaks for the Fire.

But

Αλλα ταλαιν' Ελλας υπερφανα παυε φρονουσα.
Λισσεο δ' αθανατον μεγαλητορα, και περφυλαξαι,
Στειλον δη επι τηνδε πολιν τον λαον αβυλον,
Ος τε μιν εξ οσιης γαιης πελεται μεγαλοιο,
Μη κινει καμαρινην· ακινητος γαρ αμεινων. 675
Παρδαλιν εκ κοιλης μη τοι κακον ανλιβολησης.
Αλλ' απεχυ, μηδ' ισχ' υπερφανον εν στηθεσι
Θυμον υπερφιλλον, σειλας προς αγωνα κραταιον.
Και δηλωσε θεω μεγαλω, ινα των δε μεταχης. 679

Lact. VII. 20. differt. Erythræa. Virgil. Eclog. IV.

"[1] Οπποτε και τυλο πρωλαβη τελος, αισιμον ημαρ
"Ηξει επ' ανθρωπυς αγαθυς μεγαλοιο καταρχω."
Γη γαρ παγχυτειρα βροτοις δωσει τον αριστον
Καρπον απειρεσιον, σιτυ, οινυ, και ελαιυ·
Αυταρ απουρανοθεν μελιτος γλυκερυ ποτον ηδυ,
Δενδρεα τ', ακροδρυων καρπον, και πιονα μηλα, 685
Και βοας, εκ τ' αρνων αρνας, αιγων τε χιμαρρυς.
Πηγας τε ρηξει γλυκερυς λαικοιο γαλακτος.
Πληρεις δ' αυτε πολεις αγαθων, και πιονες αγροι
Εσονται, υδε μαχαιρα κατα χθονος, υδε κυδοιμος·
Ουδε βαρυσεναχυσα σαλευσεται υκ επι γαια. 690
Ου πολεμος τ', ουδ' αυγε κατα χθονος αυχμος
ετ' εσαι,
Ου λιμος, καρπων τε κακορρητειρα χαλαζα.
Αλλα μιν ειρηνη μεγαλη κατα γαιαν απασαν,
Και βασιλευς βασιληι φιλος μεχρι τερματος εσαι
Αιωνος, κοινον τε νομον κατα γαιαν απασαν 695
Ανθρωποις τελεσειεν εν υρανω αστερφεντι
Αθανατος δ' οσα πεπρωται δειλοισι βροτοισιν.

Αυλος

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1 Οπποτε και το λαβη τελος αισιμον ηδε βροτοισι
Και δη απιξηται κεισις αθανατοιο θεοιο
Ηξαι επ' ανθρωπυς μεγαλη κεισις, ηδε και αρχη. L.

But thou O miſerable *Greece*! ceaſe from proud Thoughts, and intreat the Immortal Conqueror, and obſerve and ſend into this City the People that want Wiſdom, who belong to the Holy Land of the moſt High; do not move a *Camarina*, it is better to let it alone, nor move a Panther from his Den, leaſt you ſuffer Injury by it, But abſtain: Neither entertain in your Breaſt proud Anger, which provokes you to quarrelling and fighting; but ſerve the great God, that you may abſtain from theſe Things. When this ſhall be at an end, the great Day will come upon good Men, the beginning of happy Times, for the Earth which is the Producer of all Things, ſhall yield to Men the beſt and Infinite Fruit; Corn, Wine, Oyl, and the ſweet Hony, Drink from Heaven, the Fruits of Trees, and the Acorns; and fat Cattle, and Beaſts, and Lambs from Lambs; and Kids from Goats, and ſweet Fountains ſhall flow with the whiteſt Milk; and the Cities ſhall be full of good Things, and the Fields ſhall be fruitful, and there ſhall be no Sword in the Earth, nor warlike Tumult, nor ſhall the Earth groan any more by an Earthquake; there ſhall be no Wars, nor Drought upon the Earth, nor Hail to waſte the Fruit, but there ſhall be a great Peace in all the Earth, and one King ſhall live in Friendſhip with another to the end of the World; and the Immortal, who lives in the Heavens adorn'd with Stars, ſhall give a common Law to all Men in all the Earth, and inſtruct miſerable Men what Things muſt be done.

For

Αυτοις γαρ μονος εσι θεος, κ' εκ εσιν ετ' αλλος.
Αυτος και πασι φλεξειεν χαλεπον μυθον ανδρων.
Αλλα καταπαυσανλες εμας φρενας εν σηθεσι,
Lact. de Ira 22. Erythræa. " Φευγε λατρειας ασεβειας· τω ζωντι λατρευε·
" Μοιχειαν πεφυλαξο, και αρρητον αρσενος ευνην·
" Τεκνων δ' ιδιαν γλυκυν παιδων τρεφε, μηδε φονευσης.
" Τοις δε γαρ αθανατος" κεχολωσεται, ος κεν αμαρτη.
Και τοτε δη εξεγερει βασιληιον εις αιωνας
Παντας επ' ανθρωπους, αγιον νομον οπποτ' εδωκεν
Ευσεβεσιν, τοι πασιν υπεσχετο γαιαν ανοιξειν,
Και κοσμου τε πυλας μακαρων, και χαρματα παντα,
Και νοων αθανατον αιωνιον ευφροσυνην τε.
Πασης δ' εκ γαιης λιβανον και δωρα προς οικους
Οισουσι μεγαλοιο θεου. κ' εκ εσεται αλλος
Οικος επ' ανθρωποισι και εσομενοισι πυθεσθαι,
Lact. VI. 6. differt. Erythræa. Αλλ' ον" εδωκε θεος 3 πιστον ανδρα" γεραιρειν.
Τιον γαρ καλεουσι βροτοι μεγαλοιο θεοιο.
Και πασαι πεδιοιο τριβοι, το τρηχεες οχθαι,
Ουρεα θ' υψηεντα, και αγρια κυματα πουτου,
Ευβατα δη και ευπλοα εσεται ημασι κεινοις.
Πασα γαρ ειρηνη αγαθων. επι γαιαν ικνειται,
Ρομφαιαν τ' αφελουσι θεου μεγαλοιο πρυφηται·
Αυτοι γαρ κριται τε βροτων, βασιλεις τε δικαιοι.
Εσαι δη και πλουτος εν' ανθρωποισι δικαιος.
Αυτη γαρ μεγαλοιο θεου κρισις εσεται αρχη.
Ευφρανθητι κορη, και αγαλλεο· σοι γαρ εδωκεν
Ευφροσυνην αιωνος, ος ουρανον εκτισε και γην·
Εν σοι δ' οικησει, σοι δ' εσσεται αθανατον φως.

1 Εν

- Φευγε δε λατρειας ανομους θεω ζωντι λατρευε,
Μοιχειας τε φυλασσε, και αρσενος ακοιτον ευνην. L.
2 Αυτον L. 3 πιστοις ανδρασι. L.

For he is the only God, and there is no other beſides him; and he ſhall burn the fierce ſtrength of Men by Fire: But follow my Counſel in your Minds, quickly fly all unwarrantable Worſhip, and ſerve the living God; avoid Adultery and the Confuſion of Sodomy; and nouriſh your Children; and do not kill them: for with ſuch Offenders the Immortal will be Angry. Then he ſhall raiſe a Kingdom for ever over all Men, when he hath given a holy Law to the Righteous to all whom he promis'd to open the Earth; and the Gates of the Bleſſed, and all Joys, and an Immortal Mind, and Eternal Chearfulneſs: out of every Country they ſhall bring Frankincenſe, and Gifts to the Houſes of the Great God, and there ſhall be no other Houſe to be enquired for by the Generations of Men that are to come, but that which God has given to be honoured by faithful Men, for Mortals call him the Son of the great God. All the Paths of the Fields, and rough Shores, and high Mountains, and the raging Waves of the Sea, ſhall be eaſily paſſed and ſailed through in thoſe Days: for all Peace ſhall happen to the Good, through all their Land; the Prophets of the great God ſhall take away all Slaughter, for they are the Judges of Mortals, and the righteous Kings, and there ſhall be juſt Riches for Men; for the Government of the great God ſhall be juſt Judgment. Rejoyce, O Virgin, and be glad, for he that hath created Heaven and Earth hath given thee Eternal Joy, he ſhall live in thee, and ſhall be to thee eternal Light.

Lact. VII. 24. Erythræa.

" [1] Εν δε λυκοι τε και αρνες εν υρεσιν αμμις εδονται
" Χορτον, παρδαλιες τ' ελφοις αμα βοκησονται,
" Αρκτοι συν μοσχοις νομαδες αυλισθησονται,
" Σαρκοβορα τε λεων αχυρον φαγεται επι φατνης
" Ως βους· και παιδες μαλα νηπιοι εν δεσμοισιν
Αξουσιν· πηρον γαρ επι χθονι θηρα πλοησει,
Και βρεφεεσσι δρακοντες αμα σφισι κοιμησονται,"
Κ' ουκ αδικησουσιν· χειρ γαρ θεου εσσετ' επ' αυτους.
Σημα δε σοι ερεω μαλ' αριφραδες, ως τε νοησαι
Ηνικα δη παντων το τελος γαιηφι γληπται,
Οπποτε κεν ρομφαιαι εν ουρανω αστερεντι
Εννυχιαι οφθωσι προς εσπεραν, ηδε προς ηω,
Αυλικα και κονιορτος απουρανοθεν προφερηται
Προς γαιαν απασαν, και οι σελας ηελιοιο
Εκλειψει κατα μεσσον απ' ουρανου, ηδε σεληνης
Ακτινες προφανουσιν, και αψ' επι γαιαν ικονται,
Αιματι και σαγονεσσι, πετρων δ' απο σημα γληνται,
Εν νεφελη δ' οψεσθε μαχην πεζων τε και ιππεων
Οια κυνηγεσιλαι θηρων ομιχλησιν ομοιαι·
Τουτο τελος πολεμοιο τελει θεος ουρανον οικων.
Αλλα χρη παυλας θυειν μεγαλω βασιληι.
Ταυτα σοι Ασυριης Βαβυλωνια τειχεα μακρα
Οιχομανης προλιπουσα, ες Ελλαδα πεμπομενη πυρ
Πασι προφητευουσα θεου μυυματα θνητοις,
Ως τε προφηλευσαι με βροτοις αινιγματα θεια.

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[1] Οι δε λυκοι σων αρνες' εν υρεσιν αμιλλωνται
Χορτον γαρ λυγκες τ' ελαφοισιν αμα βοσκονται,
Αρκτοι σων μοσχοισιν ομου και πασι βοτοισι.
Σαρκοβορα τε λεων φαγεται αχυρον παρα φατναις.
Σων βρεφεσιν τε δρακοντες αματορσι κοιμησονται." L.

The Wolves and Lambs ſhall eat Herbs together in the Mountains, and the Panthers ſhall feed together with the Kids, and the Bears ſhall be kept with the Calves in the ſame place, and the Carnivorous Lyon ſhall eat Straw out of the Manger, as an Ox, and very young Children ſhall bind them in Bonds; and an infirm Creature ſhall affright a wild Beaſt, and Dragons ſhall ſleep with Infants, and not hurt them, for the hand of God ſhall be over them.

But I will tell you very clearly the Signs whereby you may know when the end of all theſe things ſhall happen on the Earth: When Swords ſhall be ſeen in the Night, towards Sun-ſetting or Sun-riſing, in the ſtarry Heavens, and a Duſt deſcends from Heaven ſuddenly upon all the Earth; and the ſight of the Sun ſhall fail in the middle of its Courſe in the Heavens; and the Beams of the Moon ſhall ſhine, and ſhall pleaſantly come to the Earth with Bloody Drops; and the Rocks ſhall give a ſign, and in a Cloud ye ſhall ſee the Fight of Horſe-Men and Foot-men like the Croud made in the hunting of wild Beaſts; this end God who lives in Heaven will give to War, but all ought to Sacrifice to the great King. Theſe things I prophecy'd to the World concerning God's Wrath upon Mortal Men, when I was inſpired with a Fury, and left the high Walls of *Babylon* in *Aſſyria*: and I am a Fire ſent to *Greece* to foreſhew to Men theſe divine Ænigma's by Prophecies.

ΒΙΒΛΙΟΝ Δ.

Κλυε λεως Ασιης μεγαλαυχεο, Ευρωπης τε,
Οσσα μελιφθεγκτοιο δια σομαλ@ μεγαλοιο
Μελλω αφ' ημετερυ παναληθεα μανγευεσθ,
" Ου [1] ψευδυ Φοιβυ· [2] χρησμητορος, ον τε ματαιοι
Clem. Alex. ad Græcos. " Ανθρωποι θεον ειπον, επεψευσαντο δε μαντιν
p. 32, 33. " Αλλα θευ μεγαλοιο, τον υ χερες επλασαν ανδρων,
" Ειδωλοις αλαλοισι λιθοξεσοισιν ομοιον.
Ουτε γαρ οικον εχει, ναω λιθον ιδρυθεντα,
Κωφοταλον, νωδον τε, βροτων πολυαλγεα λωβιω.
Αλλ' ον ιδειν υκ εσιν απο χθον@, υδε μετρησαι,
Ομμασιν εν θνητοισι, χειρ δ' υκ επλασε θνητων·
Ος καθορων αμα παντας, υπ' υδεν@ αυτος οραται·
Ου νυξ τε δνοφερη τε και ημερη, ηλι@ τε,
Αερα, σελιωη τε, και ιχθυοεσσα θαλασσα,
Και γη, και ποταμοι, και ανεμων τομα πηγων,
Κτισματα προς ζωιν, ομβροι θ' αμα καρπον αρουρης
Τικτουσες, και δενδρα, και αμπελοι, ηδε τ' ελαιαι.
Ουτος μοι μαντια δια φρεν@ ηλασεν εισω,
Ανθρωποις οσα νυν τε και οπποσα γινεται αυθις,
Εκ πρωτης ημερης αχρις ενδεκατης αφικεσθ,
Ατρεκεως καταλεξαι. απαντα γαρ αυτος ελεξεν
Εξανυων. συ δε παντα λεως επακυε Σιβυλλης
Εξ οσιυ σομαλ@ φωνιω προχεουσ@ αληθη.
Justin. Paræn. p. 17. " Ολβιοι [3] ανθρωπων κεινοι κατα γαιαν εσονται,
" Οσοι δη σεβοσι μεγαν θεον αθανατοισιν
" Πριν φαγειν, πιειν τε, πεποιθοτες ευσεβιησιν·

Οι

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1 Ψευδ@. Cl. 2 χρησμηγορων. Cl. 3 ανθρωποι. J.

BOOK IV.

Hear O you boasting People of *Asia* and *Europe*, what most true things I am ready to Prophesie: they shall be all declared in pleasant Verses from my own great Mouth; which is not the Interpreter of the Lies of *Phœbus*; of him I mean whom vain Men call a God, and falsly pretend that he can Prophesie; but of the great God, who is not made by Mens Hands like to dumb Idols hew'd out of Stone, neither has he a House, nor is a Stone set up in a Temple, dumb and deaf, which is a pernicious Scandal to Men; of him whom none can see from the Earth, nor measure with their Mortal Eyes, and whom no Hand of Mortals made; He sees all Men at once, but is seen of none himself; His is the dark Night, the Day, the Sun, Stars and Moon, and the Sea full of Fish, the Land, and the Rivers, and the Water of the overflowing Springs, Creatures for Food and Showers to produce the Fruits of the Earth, and Trees, and Vines, and Olive Trees: This is he who vehemently excites my Mind to declare truly to Men both things that are present, and things that will come hereafter, from the first Generation to the eleventh, for he reveal'd them compleatly to me. But you O People hear the Voice of the Sibyl who from her holy Mouth speaks these true Prophecies.

Those Men shall be happy on the Earth that love the great God, giving Praise to him before they eat and drink, depending on their Piety to him;

Clem. Alex. ad Gentes. p. 43. (differt.)

" Οι [1] νηυς μεν [2] παντας [3] αποσρεψουσιν" ισθμους,
" Και βωμους, εικαια λιθων [4] ιδρυματα κωφων,
" [5] Αιμασιν εμψυχων μεμιασμενα, και θυσιησιν
" Τετραποδων· βλεψασι δ' ενθεν θεος εις μεγα κυ-
θμον,"
Ουτε φονον ρεξαντες αταθαλον, ουτε κλοπαιον
Κερθεν απειρον ελοντες· α δη ρεγισα τετυκται
Ουδ' αρ' επ' αλλοτριης κοιτης ποθον αιχμην εχον-
τες,
Ουτ' επι αρσενεν υβριν απεχθεσθε συβαριω τε.
Ων τροπον, ασεβιω τε, και ηθεα ανερες αλλοι
Ου πολε μιμησονται, αναιδειω ποθεοντες·
Αλλ' αυτους χλευη γελωτι τε μυχθιζοντες,
Νηπιοι αφροσυνησιν επιψαυσονται εκεινοις,

Clem. Alex, Pædag. III. 3. Init. Lact. VII. 23. (differt.) vide IV. 539.

" Οσσ' αυλοι ρεξουσιν αταθαλα και κακα εργα.
" Δυσεισον γαρ απαν μερθπων γλυθεν. αλλ' οταν
δη
" Κοσμος και θνητων ελθη κρισις, ην θεος αυτος
" Ποιησει, κρινων ασεβεις [6] αμα τ' ασεβεας τε.
" Και [7] τους δυσεβεας μεν [8] υπο ζοφον [9] εμπαλι
πεμψει,

Omittit L. Omittit L.

Και τοτ' επιγνωσονται οσην ασεβειαν ερεξαν.
" [10] Ευσεβεες δε μενουσιν επι ζειδωρον αρουραν,"
[Οσσοι δ' ευσεβεουσι παλιν ζησουσ' επι γαιης. L.]
Πνευμα θεου δοντι [11] ζωην θ' αμα και βιον αυλοις.
Αλλα τα μεν [12] δεκατη" γλυφη μαλα παντα τελειται.
Νυν

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1 νους. Cl. 2 απαντας. J. 3 απαρνησονται. J. & Cl.
4 αφιδρυματα J.
5 Και λιθινα ξοανα, και αγαλματα χειροποιητα,
Αιματι εμψυχω μεμιασμενα και θυσιαισι
Τετραποδων, δικροδων, πλωων θηρωντε φονοισι. Cl.
6 θ' αμα. L. 7 τοτε. L. 8 εσω. L. 9 εν πυει. L.
10 Και τοτε δυσεβεας μεν επι ζοφον εν πυει πεμψει."
11 τιμην. L. 12 forte δ' ενδεκατη ut ver. 20. prius.

and who avoid all the Idol-Temples they ſee, and their Altars, and vain Statues of deaf Stones, which are polluted with the Blood of Mankind, and the Sacrifices of four-footed Beaſts, but have regard to the great Glory of the one God; who neither commit cruel Murders, nor get great Gains by Theſts, nor, what is moſt horrible to be done, have any ſhameful Inclination to Adultery, nor to vile, odious, and loathſom Sodomy; whoſe pious Life and Converſation other Men who delight in Impudence will not imitate, but will deride them with Scorn and Laughter, and fooliſhly forge Calumnies againſt them as guilty of thoſe wicked Actions which themſelves perpetrate; for all Mankind are hard to believe: but when the Judgment ſhall come, both of the World and of Men, which God himſelf ſhall execute, judging both the wicked and the righteous, he will ſend the wicked again into Darkneſs, and then ſhall they know the great Impiety they have committed: but the righteous ſhall remain on the fruitful Earth, the Spirit of God giving them Life and Victuals, all theſe things ſhall be finiſhed in the tenth Age.

Νυν δ' οσ' απο πρωτης γλυφης εσεσθαι, ταδε λεξω.

Πρωτα μεν Ασσυριοι θνητων αρξουσιν απαντων,
Εξ γλυφεας κοσμοιο διακρατεουσες εν αρχη·
Lact. de Ira. 23. " Εξ ω μιωσαντο επουρανιοι θεοιο
" Αυταισιν πολεσιν τε και ανθρωποισιν απασι
" Γην εκαλυψε θαλασσα, κατακλυσμοιο ρεγμυτο.
Medi (k) Ους Μηδοι καθελουσες επαυχησουσι θρονοισιν.
Οις γλυφαι δυο μοιραι, εφ' ων τας δε εσεσθαι εργα·
Lact. VII. 19. Simile. Νυξ εσται σκοτοεσσα μεση εν ηματο ωρη,
Αερα δ' απουρανοθεν λειψει, και κυκλα σελιννης·
Γη δε κλονω σεισμοιο τινασσομενη μεγαλοιο,
Πολλας πριωιξειε πολεις, και εργ' ανθρωπων·
Εκ δε βυθε τοτε νησοι υπερκυψουσι θαλασσης.
Αλλ' οταν Ευφρητης μεγας αιματι πλυμμυρησας,
Και τοτε δη Μηδοις Περσαισι τε φυλοπις αινη
Στησεται εν πολεμω, Περσων δ' υπο δουρασι Μηδοι
Πιπτουσες, φαυξονται υπερ μεγα Τιγρητο υδωρ.
Περσων δη κρατος εσαι ολε κοσμοιο μεγιστον.
Οις γλυφη μια κειται αναπλοης πολυολβε.

Εσαι δ' οσσα κεν ανδρες απευχονται κακα εργα,
Φυλοπιδες τε, φονοιτε, διχοσασιαι τε, φυγαι τε,
Πυργων πριωισμοι τε, ανασασιαι τε πολεων·

Εσαι

N. B. *This Oracle is a kind of Proem or Summary of the Contents of the whole Book.*

But now I will relate thoſe things which will happen from the firſt Generation.

Firſt of all, the *Aſſyrians* ſhall govern all Men for ſix Ages, reigning over the World from the Time that the Sea covered the Land, by the Inundation of a Deluge, when the God of Heaven was angry with the Cities and with all Men. Thoſe the *Medes* will ſupplant, and reign in their Throne. But they ſhall continue only two Ages; in which time theſe things ſhall happen; there ſhall be a Darkneſs like that of the Night, in the middle of the Day, and the Stars ſhall be wanting in the Heavens, and the Circle of the Moon, and the Earth ſhall be moved with a great Earthquake, joyn'd with a Noiſe, and ſhall overthrow many Cities and Works of Men, and Iſlands ſhall riſe from the bottom of the Sea: but when the great River *Euphrates* ſhall afford an Inundation of Blood, then ſhall be a grievous Fight between the *Medes* and *Perſians*; and the *Medes* being conquer'd by the *Perſians*, ſhall fly over the great River *Tigris*, and the *Perſian* Power ſhall be the greateſt in all the World, and it ſhall be a moſt happy Monarchy for one Generation.

N. B. *This Oracle belongs to that Battle between the* Medes *and the* Perſians, *which is recorded by* Herodotus; *and the general Succeſſion of the Monarchies here agrees in the main with the Bible, and with the beſt Hiſtories of the World.*

Then ſhall thoſe evil Deeds be done which all Men hate, Fights, Murders, Seditions, and Flights, the Subverſion of Towers, and Inſurrections of Cities.

When

Ελλας οταν μεγαλαυχ῀ επι πλατυν Ελλησποντον
Πλαδση, βρυξη δ' Ασιδι βαρειαν χηρα φερουσα.
Αυταρ ες Αιγυπλον πολυαωλακα, πυρφορον τε,
Λιμ῀ ἀκαρπιη τε περιπλομενων ενιαυσιων
Εικοσι φοιτησει, σαχυηφορ῀ νικα Νειλ῀
Αλλοθι τε υπο γαιαν απορρυψει μελαν υδωρ.

Ελλαδι δ' εξ Ασιης βασιλευς μεγας εγχ῀ αειρας
Νησιν αμελρηδοισι, τα μεν βυθε υγρα κελαθα
Πεζευσει, πλευσει δε τε μοιν῀ α πρασι πατεται
Ον φυγαδ' εκ πολεμε δεινη υποδεξεται Ασις.

Σικελιδι δε ταλαιναν επιφλεξει μαλα πασαν
Χευμα πυρος μεγαλοιο, ερυξαμενης φλογ῀ Αιτνης,
Η δε βροτων μεγαλη πεσεται πολις εις βαθυ χευμα
Εσαι δ' Ελλαδι νεικ῀ επ' αλληλοις δε μανεντες
Πολλας πριδιξουσι πολεις, πολλες δ' ολεσουσι
Μαρναμενοι. το δε νεικ῀ ιστροπον αλληλοισιν.
Αλλ' οταν ες δεκατην ηλυθιδι μερδπων χρον῀ ελθη,
Και τοτε μεν Περσαις ζυγα δεδια και φοβ῀ εσαι.
Αυταρ επει σκηπτρδισι Μακηδονες αυχησουσιν,
Εσαι και Θηβαισι κακη μετοπιδεν αλωσις,
Καρες δ' οικησουσι Τυρον, Τυριοι δ' απολουνται.
Και Σαμον αμμ῀ απασαν υπ' ηιονεσσι καλυψει.
Δηλ῀ δ' ουκετι δηλ῀, αδηλα δε πανλα τα Δηλου.
Και Βαβυλων μεγαλη μεν ιδειν, μικρα δε μαχεσθαι,

Στησεται

Ludas.

Tertul. de Pallio. II. p. 132. (vide III. 405. VIII. 717.)

When boasting *Greece* shall Sail to the broad *Hellespont*, and shall make great Devastations in *Asia*. But in fruitful *Egypt*, in future Years there shall be a Famine, and Sterility, though it be exceeding fit for the Plow and Corn, and this shall continue there twenty Years; when *Nile* which makes *Egypt* abound in Corn, shall in some other Place hide its black Water under the Earth.

N. B. *This twenty Years Famine in* Egypt, *is not I think mentioned by the Historians.*

A great King shall lift up his Spear, and come from *Asia* into *Greece*, with innumerable Ships; he shall come on foot over the Sea, but shall sail alone on the dry Land; whom miserable *Asia* shall receive when he flies from that War.

N. B. *This Oracle belongs plainly to the Expedition of* Xerxes *into* Greece, *his Defeat there, and his shameful Flight thence.*

A fiery Torrent shall break forth from *Ætna*, and terribly burn all miserable *Sicily*; and the great City of Men shall fall into the deep Sea. And there will be Discord in *Greece*, and when they are enrag'd against one another, they shall destroy many Cities, and kill many by fighting, but the Victory shall be doubtful amongst 'em.

But when the Time of Men shall come to the tenth Age, then shall the *Persians* be brought into Subjection and Slavery, and be terrified.

But when the *Macedonians* shall glory in their Dominions, then the *Thebans* shall be subdued; the *Carians* shall inhabite *Tyre*, and the *Tyrians* shall perish; then Sand shall cover all *Samos* at the Shoar, and *Delos* shall appear no more, but shall intirely vanish; and *Babylon* shall appear great, but shall prove little, and in vain depend upon its unprofitable Walls.

The

Στησεῖαι αχρησοισιν επ' ελπισι τειχιθεισα.
Βακτρα κατοικησουσι Μακηδονες, οι δ' απο Βακτρων
Και Σουσων φευξονται εφ' Ελλαδα γαιαν απαντες.
Strabo I. (53) 91. —XII. (537) 810. " Εσσεῖαι εσομβροις, οτε Πυραμος [1] αργυροδινης
" Ηιονα τροχεων ιερω εις [2] νησον ικηται.
Και Συβαρις πεσειται, και Κυζικος, νικα γαιης
Βρασσομενης σεισμοισι πιπτουσιν αι πολεις.
Pauſan. Corinth. p. 97 Tertul. Apol. 40. Ηξει και Ροδιοις κακον υσατον, αλλα μεγιστον.
Ουτε Μακηδονιης αιει κρατος, αλλ' απο δυσμων
Ιταλος ανθησει πολεμος μεγας, ω υπο κοσμος
Λατρευσει δουλειον εχων ζυγον Ιταλιδησι.
Καρχηδων και σειο χαμαι πας πυργος ερεισει.
Τλημον Λαοδικεια, σε δε τρωσει ποτε σεισμος
Πριωιξας, σησει δε παλιν πολιν ουρανιαν.
Και συ Κορινθε ταλαινα, τειω ποτ' εποψει αλωσιν.
Pauſan. Corinth. p. 97. Ω [3] Λιβυες μυρια καλα, σεθεν δ' ουποτε βρασσομενη χθων
Πριωιξει, πριωνης δε κλονω πιπτουσ' επι γαιαν,
Εις ετεραν δυξη τροφυγειν χθονα, οια μελοιχος.
Αρμυρη δε τε και σε μενει δουλειος αναγκη
Ιταλοθεν, νηον δε θεου μεγαν εξαλαπαξει.

Ηνικα δ' αφροσυνησι πεποιθοτες, δυσεβιησι μεν
Ριψουσι, συγαρον δε φονον τελεσουσι πριηνων,
Και τοτ' απ' Ιταλιης βασιλευς μεγας οια τε δρατης
Φευξετ' αφανης, απιστος, υπερ ποδον Ευφρητοιο,
Dion in Nerone. LXII. 709. Οππωτε δη μητρων αγος συναρσιο φονοιο
Τλησεῖαι, αλλα τε πολλα κακη συν χειρι πιθησας.

Πολλοι

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1 Ευρυοδινης, 2 Κυπρον, Str. bis, 3 Λυκιης. Pauſan.

The *Macedonians* ſhall inhabite *Bactra*, and all they which inhabite *Bactra* and *Suſa* ſhall fly into *Greece*. There ſhall be a time in future Ages when Silver-ſtream'd *Pyramus*, which flows by the Shore, ſhall come to the holy Iſland. The Cities of *Sybaris* and *Cyzicus* ſhall fall when the Earth ſhall ſpew out Water, and cauſe Earthquakes; and *Rhodes* ſhall ſuffer the laſt but greateſt Deſtruction; nor ſhall the Kingdom of *Macedonia* always continue. But in the Weſt a great *Italian* War ſhall ſpring, by which the World ſhall ſerve, and wear the Yoke of the *Italians*, and O *Carthage*, every one of thy Towers ſhall fall to the Ground. O miſerable *Laodicea*, an Earthquake ſhall utterly overturn thee, but ſhall ſet thee up again a large City; and thou miſerable *Corinth* ſhalt ſee thy ſelf taken. O *Lycia!* who aboundeſt in fragrant Ointments, the trembling Earth has never yet caſt thee down: But thou ſhall fall with a noiſe to the Earth, and deſire to fly into another Country as a Stranger. O *Armenia*, the *Italians* ſhall by force ſubdue thee, who alſo ſhall deſtroy the great Temple of God.

N. B. *The time of theſe Deſolations being not diſtinctly ſet down here, it is hard to determine about the Completion of all theſe Oracles; tho' ſome of them have been evidently fulfilled.*

But when they through a fooliſh Confidence ſhall caſt away all Care of Righteouſneſs, and commit an horrible Murder on the *Prineans* [*or*, about the Temple] then a great King, like a cloſe perfidious Fugitive, ſhall fly from *Italy* over the River *Euphrates*! and this will be when he has committed a horrible wicked Murder upon his own Mother. And when he has committed many other Crimes by his wicked Hands;

then

Πολλοι δ' αμφ' ιερην Ρωμης πεδον αιμαξουσι,
Καινα αποδρασαντες υπερ τιν πατριδα γαιαν.
Εις Συριην δ' ηξει Ρωμης τρομος, ος περι νηον
Συμπλεξας, πολεμων πολλους δορι ανδροφονησει,
Ιουδαιων δ' ολεσει μεγαλην χθονα δυσαγυιαν.
Και τοτε δη Σαλαμινα, Παφον θ' αμα σεισμος ολεσει,
Κυπρον οταν περικλυσον υπερκλονεη μελαν υδωρ.

Plutarch. de his qui serò a numine puniuntur. p. 566. cur Pythia non reddat oracula. p. 398.

Αλλ' οτοταν χθονιης απο ρωγαδος Ιταλιδος γης,
Πυργος υποσρεψας εις ερανον ευρυν ικανη
Πολλας δε φλεξη πολιας, και ανδρας ολεσση,
Πολλην θ' αιθαλοεσσα τεφρη μεγαν αιθερα πλησει,
Και ψεκαδες πιπλωσιν απ' ερανε οια τε μιλλος,
Γινωσκειν τοτε μιν επερανιοιο θεοιο;
Ευσεβεων οτι φυλον αναιτιον εξολεκεσιν.

Εις δε θυσιν τοτε νεικος εγειρομενε πολεμοιο
Ηξει, και Ρωμης ο φυγας μεγας εγχος ανειρων,
Ευφρητιν διαβας πολλαις αμα μυριασ' ανδρων.
Τλημων Ανιοχεια, σε δε πολιν εκ ετ' ερεσιν
Εινεκεν αφροσυνης Ιταλοις υπο δορασι πιπτεις.
Και Συριην τοτε λοιμος ελοι, και φυλοπις αινη.

A 2

then many ſhall be ſlain about the holy Ground of *Rome*; while he flies beyond the bounds of his Empire. The Terror of the *Romans* ſhall come into *Syria*, who ſhall burn about the Temple, and ſlay multitudes of Men in that War, and deſtroy the large Country of *Judea*, and then an Earthquake ſhall deſtroy *Salamis* and *Paphos*, when black Water ſhall diſturb the famous *Cyprus*.

N. B. *This Oracle ſeems plainly to belong to* Nero, *and the firſt Perſecution: only it implies that he was not ſlain in* Italy, *as the Report was, but went over to the* Parthians, *of which the Roman Hiſtory affords ſome Suſpicion; as to* Salamis *and* Paphos, *this Prediction agrees well to their Deſtruction by an Earthquake in the Days of* Veſpaſian.

But when Fire ſhall riſe out of Clefts in the *Italian* Earth, and ſhall reach upwards to Heaven, it ſhall burn many Cities, and kill many Men. And the fuliginous Aſhes in great quantity ſhall fill the Air, and Drops ſhall fall from Heaven like *Minium*; then ſhall be known the Anger of God, becauſe they have deſtroy'd the Innocent Stock of Righteous Men.

N. B. *This Oracle agrees very well with the terrible Eruption of* Veſuvius, A. D. 79. *of which the Hiſtories give a full Account.* Plutarch *obſerves it as a Completion of the* Sibylls *Prediction.*

Then ſhall come into the Weſt great warlike Contentions: a great and *Roman* Runagate ſhall lift up his Spear, and paſs *Euphrates* which many Myriads of Men. Unhappy *Antioch!* they ſhall no longer call thee a City, becauſe of thy Folly, thou ſhalt fall by the *Italians* Spears, and then *Scyrus* ſhall be deſtroyed by a Plague and cruel War.

N. B.

Αι αι Κυπρε ταλαινα, σε δ'ε πλατυ κυμα θαλασσης
Ριψει χειμερινσιν αναρριφθεισαν αελλαις. 141
Ηξει δ' εις Ασιλν πλυτος μεγας, οπποτε Ρωμη
Αυτης εξ υλης πυλυκτεανον κατα δ'ωμα
Θηκατο, και δ'ις εωσειτα τοσαυτακις αλλα παρεξει.
Pauſan. Corinth. p. 97. Καρων δ'ε πολιεθρα παρ' υδ'ασι Μαιανδ'ριο, 145
Οσσα πεπυργωνται περικαλλεα, πικρος ολεσσει
Λιμος, οταν Μαιανδ'ρος αποκρυψη μελαν υδ'ωρ.
Αλλ' οταν ασεβιης μιν υπ' ανθρωπων απολητα
Πιστις, και το δ'ικαιον, επ' αχ οσιαισι δ'ε τολμαις
Ζωντες, υβριν εξωσιν αταθαλον, αλλα τε πολλα, 150
Ευσεβεων δ' υδ'εις ποιη λογον, αλλα και αυτος
Παντας υπ' αφροσυνης μεγα νηπιοι εξολεκωσιν,
Τυρεσι χαιρωντες, και εφ' αμμασι χειρας εχοντες·
Lact. de Ira. 23. (differ.) " Και [1] τοτε γινωσκειν" θεον εκετι [2] πρηιν εοντα,"
" [3] Αλλα χρονω κρινοντα, και εξολεκοντα γενεαν 155
" Ανθρωπων μαλα πασαν υπ' εμπρησμου μεγαλοιο.
Lact. de Ira. 23. (differ.) " [4] Α μελεοι" μεταθεσθε βροτοι [5] τασ'ε, μηδ'ε προς οργιν
" Παντοιιν αγαγητε θεον μεγαν. αλλα μεθεντες
Φασσανα και σοναχας, ανδ'ροκλασιας τε, και υβρεις,
Εν ποταμοις λυσασθε ολον δ'εμας αεναοισι, 160

Χειρας

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1 ποτε τιν οργιν. L. 2 προαυνοντα L.
3 Αλλ' εξεμβειθοντα, και εξολυοντα τε γενναν
Ανθρωπων απασαν υπ' εμπρησμε περθοντα". L.
4 αλλ' ελεε. L. 5 δη. L.

N. B. *This Oracle ſeems to belong to the Wars with the barbarous Nations, when they began to make Irruptions into the Weſt; to* Trajan's *Conqueſt beyond* Euphrates; *to the terrible Earthquake at* Antioch *when he was there; and at laſt to the holy War, when* Antioch *was again taken by the* Latins *about the End of the Eleventh Century.*

Alas, Alas! O miſerable *Cyprus!* the Waves of the broad Sea ſhall deſtroy thee, when thou art toſs'd by violent Storms; but great Riches ſhall come into *Aſia*, when *Rome* ſhall repay twice as much of the Riches which ſhe had laid up in a large Treaſury. A grievous Famine ſhall deſtroy the Cities of the *Carians*, which are beautifully built with Towers on the Banks of *Maander*, when *Meander* ſhall hide its black Water. But when Righteouſneſs, Faith, and Juſtice are deſtroy'd by Men who give themſelves to wicked Enterprizes, and they ſhall be guilty of foul Injuries, and many other ill things, and none ſhall vindicate or eſteem the Juſt, but they ſhall delight in Injuſtice, and ſhall unjuſtly deſtroy all of 'em in their Rage, polluting their Hands with much Slaughter; then they ſhall know that God is not any longer patient, but in time will judge and deſtroy all the Generations of Mankind by a great Conflagration. Ah fooliſh Men! repent of theſe things, and do not provoke the great God to Anger of all kinds; but lay aſide your Weapons, your Torments, your Murders, and Injuſtice, and waſh your Body in perpetually flowing Rivers:

Χειρας τ' εκλανυσανλες εις αιθερα, των παρ' εργων
Συγγνωμιν αιτειδε, και δυσεβιαις ασεβειαν
Πικραν ιασαδε, θεος δ' εξδ μελανοιαν,
Lact. de Ira. 23. " 1 Ουδ' ολεσδ· παυσει δε 2 χολον παλιν, 3 ειπερ α-
" πανλες
" 4 Ευσεβιλιν ερητιμον ενι Φρεσιν ασκησηλε.
Εισ' ε μοι πειθοιδε κακοφρονες, αλλ' ασεβειαν
Στερξονλες, τασδε πανλα κακαις δεξηδε ακεαις,
Πυρ εσαι κατα κοσμον, εν ω τοδε σημα τετυκλαι·
Ρομφαιαι, σαλπιγξες αμ' ηελιω ανιοντι,
Κοσμ' απας μυκημα και ομβριμον ηχον ακεσδ.
Φλεξδ δε χθονα πασαν. επαν δ' ολεση γεν' ανδρων,
Και πασας πολιας, ποταμους θ' αμα, ηδε θαλασσας
Εκκαωση, τασδε πανλα κονις εσετ' αιθαλοεσσα.
Const. Ap. V. 7. " Αλλ' 5 οταν ηδη πανλα 6 τεφρη αποδοεσσα γενηλαι,
" Και πυρ 7 κοιμιαση θεος 8 ασπετον, ος περ ανηψεν·
" Οσεα και αποδιλιν αυλος θεος 9 εμπαλι ανδρα
" Μορφωση," σηση δε βροτους παλιν ως παρ' ησαν,
" Και τοτε δη κρισις εσαι· εφ η δικασδ θεος αυλος,
" Κρινων εμπαλι 10 κοσμον. οσοι δ' υπο δυσεβισιν
Vers. 43, 44. " Ημαρλον θνηλοι, τους δ' αυ παλι 11 γαια καλυψδ.
Lact. VII. 23. (Vide IV. 490, 491. " Οσσοι δ' δυσεβεσσι, παλιν ζησουτ' 12 επι γαιαν
" Πνευμα θεου δονλ', ζωλι θ' αμα και 13 βιον αυλοις
" Ευσεβεσι, πανλες 14 δε τοτ εισοψονλαι εαυτους.
Differt. vid. Ω μακαριστος, εκεινον ος ες χρονον εσελαι ανηρ.

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1 Ουκ. 2 παλιν χολον. 3 ευτ' αν. L. 4 ευσεβειαν περι θυμω. L. 5 οποτ' vel οποταν. C. 6 τεφρα. C. 7 κοιμιση. C. 8 αφθιτος. C. 9 εμπαλιν αυτοις Ανδ' αρα μορφωση —— al. εμπαλιν ανδρων μορφωσει. C. 10 ος μονος. MS. V. Conf. 11 γεαποκαλυψει. MS. V. 12 ενι κοσμω. C. 13 χαριν. C. 14 τε. C.

and ſtretching your Hand towards the Sky; aſk Pardon for your Actions paſt, and make Amends for your Impiety, which has been great, by a pious Life; and then God will repent and not deſtroy you, but ceaſe from his Anger again, if you all will follow after Piety, which is truly honourable in your Soul. But if you will not be perſwaded by me, O Men of an evil Heart! but love Unrighteouſneſs, and receive theſe Advices with a perverſe Mind, a Fire ſhall come into the World, and theſe Signs ſhall appear in it, Swords, and the Sound of a Trumpet when the Sun riſes, and all the World ſhall hear a bellowing and vehement Noiſe, and the Earth ſhall burn. And after the Fire hath deſtroy'd all Mankind, and all Cities, and Rivers, and Seas ſhall be burnt up, then all things ſhall become Soot and Aſhes; but when all things ſhall be Soot and Aſhes, and God ſhall extinguiſh this immenſe Fire which he had kindled, out of thoſe Bones and Aſhes God ſhall again form Men: and when he hath made them as they were before, then ſhall the Judgment be; in which God ſhall act juſtly, judging the World again; and thoſe Men who have lived wickedly, the Earth ſhall cover them, but they who are righteous ſhall live again on the Earth, God giving the Pious Spirit and Life and ſufficient Proviſions; and then all Men ſhall ſee themſelves. Moſt happy is that Man who ſhall be in Being at that Time!

N. B. *This famous Oracle is very plain for the Conflagration, Reſurrection, and Renovation of things, in a perfect Agreement with the* Scripture *Prophecies and is at large quoted in the Apoſtolical Conſtitutions.*

BIBΛION E.

Αλλα τι σ᾽η μοι ταυτα νοῳ σοφῳ εγγυαλιζεις;
Αρτι δε σε τλημων Ασιη καλοσ᾽υρεμαι οικτρως,
Και γενῳ Ιωνων, Καρων, Λυσ᾽ων πολυχρυσων.
Αι αι Σαρδεις, αι αι και πολυπραλε Τραλλις·
Αι αι Λαοδικεια καλη πολι· ως απολειδε
Σεισμοις ολλυμεναι τε, και εις κονιν αλλαχθεισαι.
Ασια τη σ᾽νοφερη, Λυσ᾽ων τε πολυχρυσων.
Αρτεμισ᾽ῳ σηκος Εφεσῳ πηγνυμενῳ,
Χασμαδι και σεισμοισι ποθ᾽ ηξεται εις αλα σ᾽εινδω
Πριωνης, ησ᾽ οτε νηας επικλυζεσιν αελλαι.
Clem. Alex. ad Gentes, p. 33. ‘‘ Τηλια σ᾽ οιμωξει Εφεσῳ κλαυσα παρ᾽ οχθαις,
‘‘ Και νηον ζητησα τον ουκετι ναιεδαονδα.
Και τοτε θυμωθεις θεος αφθιτῳ, αιθερι ναιων,
Ουρανοθεν πρηνηρα βαλει κατα κρατῳ αναγνες.
Αντι δε χειμωνῳ θερῳ εσεται ηματι τωδε,
Και τοδε σ᾽η μετεπειτ᾽ εσεται ανσ᾽ρεσι βροτοισι.
Εξολεσει γαρ πασδας αναισ᾽εας υψικεραυνῳ,
Βρονταδε, σερπαις τε, κεραυνοις τε φλεγεθουσιν,
Ανσ᾽ρας σ᾽υσμηνεας τε και ως ασεβεις ολοθρουσει,
Ως τε μενειν νεκυας καδα γης πλεονας ψαμαθοιο.
Ηξει γαρ και Σμυρνα εον κλαιουσα Λυκουργον
Εις Εφεσιο πυλας, και αδη μαλλον ολεται.

Plutarch. cur Pythia non reddat Oracula p. 398. Idem. de his qui sero a numine puniuntur pag. 566.

Κυμη σ᾽ η μωρα, σιω ναμασι τοις θεοπνευστοις
Εν παλαμαισι θεων, ανσ᾽ρων ασ᾽ικων και αθεσμων,
Ριφεισ᾽, ουκετι το σον ες αιθερα αρμα προδιωσει·
Αλλα μενει νεκρα εν ναμασι Κυμαιοισι.
Και τοτ ανεξουσι ομως κακοτηδα μενονδες.
Εισ᾽ησει σημειον εχων ανθ᾽ ων εμογησε.

Κυμων

BOOK V.

But why does my ſagacious Mind ſuggeſt theſe things? O miſerable *Aſia!* I now ſadly lament thee, and the Nations of the *Ionians*, *Carians*, and rich *Lydians*. Alas! alas! for *Sardis*; alas! alas! for the beloved *Trallis*; alas! alas! for the beautiful City of *Laodiceæ*; becauſe ye ſhall be deſtroy'd by Earthquakes, and reduced to Aſhes: In dark *Aſia* and rich *Lydia* the Temple of *Diana*, fix'd at *Epheſus*, ſhall fall into the Sea, by a great *Hiatus* in the Earthquakes, and thereby be utterly ruin'd, when the Storms drown the Ships: then *Epheſus* being overthrown, ſhall lament on the Shore; and ſeek her Temple which ſhall be no longer inhabited. And then God, who is Immortal, and lives in Heaven, being angry, ſhall ſend from Heaven a fiery Storm againſt the Impious, and at that Time there ſhall be Summer inſtead of Winter; and this ſhall happen afterwards to Men; for the Omnipotent Thunderer ſhall deſtroy all the Impudent by Thunder, Lightning, and fiery Thunder-bolts, which ſhall deſtroy them who are perverſe and wicked, and extirpate 'em all, ſo that there will remain more Dead upon the Earth than there is Sand: And *Smyrna* ſhall come lamenting their own *Lycurgus* to the Gates of *Epheſus*, and ſhall periſh worſe than it.

But fooliſh *Cuma*, with its inſpired Waters, ſhall be caſt down by the Hands of the Gods, of unjuſt and wicked Men; no more ſhall thy Chariot aſcend into the Sky, but thou ſhalt remain dead at the *Cumæan* Waters, and then thoſe who remain ſhall ſuffer Affliction together, when thou ſhalt have a Sign, and ſhalt know for what thou ſuf-

Κυμων γαρ δημῳ χαλεπος, και φυλον ανδρες.
Ειθ' οταν εξεσι κακιω χθονα τεφρωθεισαν,
Solinus II. p. 10. Λεσβος επ' Ηρυθανον αιωνιον εξαπολεῖται.
Αι αι σοι Κορκυρα, καλη πολι, παιεο κωμιω,
Tertul. Apol. 40. Και Ιεραπολι γαια μονη πλεστω μιγεισα,
Εξεις ον πεποθηκας εχειν χωρον πολυδακρυν,
Εις γιω χωσαμενη παρα χευμασι Θερμωδοντος.
Πετροφυης Τριπολις τε παρ' υδασι Μαιανδριοι,
Κυμασι νυκλερμνοισιν υπ, ηονι πληρωθεισα,
Αρδιω εξολεσῃ σε θεριο ποθη τε φρονοια.
Μη μ' εθελεσαν ελειν Φοιβε τιω γειτονα χωραν· *** 325
Μιλητον τρυφεριω απωλεια πρησῃ ποτ' ανωθεν,
Ανθ' ων ειλετο τιω Φοιβε δολοεσαν αυδιω,
Τιω τε σοφιω ανδρων μελετην, και σωφρονα βιλιω.

Ιλαθι παγγενετωρ τρυφερη χθονι τη πολυκαρπω,
Ιεδαια μεγαλη, ινα σας γνωμας επιδωμιν· 330
Ταυτιω γαρ φρωτιω εγνω θεος εν χαριτεσιν·
Εις το δοκειν προχαρισμα τεον φαντεσι βροτοισιν
Ειναι, και φροσεχειν, οιον θεος εγυαλιξεν.

Clem. Alex. ad Gentes, p. 33. "Ισι θεα τριταλαινα, μιγεις [1] δ' εσι χθαμασι Νειλε
Μεγη, μαινας, [2] αταλῳ, εσι ψαμαθοις Αχερωντος,
Κ' εκελι σε μνεια γε μιγει κατα γαιαν απασαν.

"Και

1 Deest. Cl. 2 Αγαυδος. Cl.

ſuffereſt; for the People of *Cuma* are obſtinate and an impudent Tribe. Afterward when they ſhall have a Soil naughty and full of Aſhes, *Lesbos* ſhall be deſtroyed for ever at *Eridanus*.

Alas! alas! for thee *Corcyra*, a beautiful City! leave off thy Luxury. And thou Land of *Hierapolis* abounding in Riches, thou ſhalt have the Country which thou haſt deſired; but it ſhall be a mournful one; thou ſhalt be thrown down near the Banks of the River *Thermodon*; and ſtony *Tripolis* near the River *Mæander*; and ſhalt be filled with the Night Waves on thy Shore. The Will and Providence of God ſhall deſtroy thee utterly; —— The Neighbouring Country that deſires to have *Phœbus*. [*Somewhat is here wanting.*]

A fiery Whirlwind from Heaven ſhall deſtroy *Miletus* the Delicate; becauſe it received the deceitful Oracle of *Phœbus*, and the wiſe Counſels of Men, and their prudent Advice!

N. B. *Theſe Deſolations are not here fixed as to Time, and ſo it is difficult to ſay much about their Completion: only that of* Cuma *and* Puteoli *in its Neighbourhood is taken Notice of by* Plutarch, *as remarkably fulfilled in his Days or not long before; which ſeems to be as a Judgment on it for its Idolatry, and the Heathen Oracles there encouraged; which is here the Caſe of* Miletus *alſo, where* Apollo *had an Oracle.*

O Father of all! ſpare the pleaſant and fruitful Land, great *Judæa*, that we may deliver thy Laws; (For this Land God firſt enriched by his Bounty;) that it may appear to all Men to be the firſt of all other in thy Favour, and that it may attend to what God hath promiſed.

O *Iſis*, the unfortunate Goddeſs! thou ſhalt continue at the Waters of *Nile* alone, mad and raging upon the Sands of *Acheron*, and thou ſhalt no more be remember'd thro' all the Earth.

Clem. Alex. ad Gentes, p. 33.

"Και συ Σεραπι λιθοις [1] επικειμενε, πολλα μογησεις,"

"[2] Κειση πλωμα μεγιστον εν Αιγυπτω τριπαλαινη.
Οσσοι δ' Αιγυπτε ποθον ηγαγον εις σε, απαντες
Κλαυσονται σε κακως, νυν αφθιτον εν φρεσι θεντες·
Γνωσονται σε το μεδεν οσοι θεον εξυμνησαν.
Και τις ερει των ιερεων λινσοαμφι ανηρ·
Δυτε θεε τεμενος καλον σησωμενε αληθες,
Δυτε τον εκ προγονων δεινον νομον αλλαξωμενε,
Τε χαριν η λιθινοις και οσραικινοισι θεοισι
Πομπας και τελεσας ποιησομενοι υκ ενεσσαν.
Στρεψωμεν ψυχας, θεον αφθιτον εξυμνησες,
Αυτον τον ημετερα, τον αιδιον γεγαωτα,
Τον πρυτανιν παντων, τον αληθεα, τον βασιληα,
Ψυχοτροφον ημετερα, θεον μεγαν, αιεν εοντα.
Και τοτ' εν Αιγυπτω ναος μεγας εσται αγνος,
Κ' εις αυτον θυσιας οισει λαος θεοτευκτος
Κεινοισιν δωσει θεος αφθιτως βιοτευειν.
Αλλ' οταν εκπρολιπουσες αναιδεα φυλα Τριβαλλων
Αιθιοπες, μεινωσ' Αιγυπτον ειω τε αρουται,
Αρξονται κακοτητος, τν υστερα παντα ημηται.
Νηον γαρ καθελουσι μεγαν Αιγυπτιαδος γης,
Εν δε θεος βρεξει κατα γης δεινον χολον αυτοις,
Ως' ολεσαι παντας τε κακους, παντας τ' ανομους.
Κ' υκετι δη φειδω τις γ' εσται εν χθονι καινη,
Ανθ' ων δ' υκ εφυλαξαν, ο μιν θεος εγγυαλιξεν.

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1 Αργες επικειμενε πολλες. Cl. 2 Κεισαι. Cl.

And thou *Serapis* placed on a Rock ſhalt grieve much, and lie a Monument of Ruin in miſerable *Ægypt*; and they in *Ægypt* which deſired thee ſhall all lament thee grievouſly, even all that have an immortal Soul in them: and as many as praiſe God ſhall know that thou art nothing.

And one of the Prieſts cloath'd in Linnen ſhall ſay, Come let us build a true and beautiful Temple for God; come let us change the wicked Laws of our Anceſtors, by which they without Conſideration celebrated Pomps and Feaſt-Days in honour of Gods of Stone and Earth; let us turn our Hearts to praiſe the immortal God, who is the Father of all, and Eternal, the Governour of all, the moſt true, the King, the Father and Preſerver of Souls, the great God, that always exiſts: and then there ſhall be a great pure Temple in *Ægypt*, and the People who ſerve God ſhall bring their Sacrifices to it, and God will enable them to live for ever. But when the *Æthiopians* ſhall leave the inſolent Tribes of the *Triballi*, and ſhall reſt there, and plow *Ægypt* as their own, then they ſhall begin their Wickedneſs, that all things that are to come to paſs may be done, for they ſhall overturn the great Temple in the Land of *Ægypt*. Then God ſhall pour forth his grievous Vengeance on them, ſo as to deſtroy all the Wicked and Unrighteous; and there ſhall be no more Long-ſuffering in that Country, becauſe they did not obſerve the Laws which God gave them.

N. B. *This Oracle ſeems to belong to the Converſion of* Ægypt *to Chriſtianity at firſt, and to its Overthrow by* Gog, *'till God executes his Vengeance upon him at laſt alſo.*

Oraculum omissum prius, initio Lib. III. vulgo præfixum.

Ἐκ δε σεβασηνων ηξει Βελιας μεσοπιθεν,
Και σησι ορεων υψοῦ, σησι δε θαλασσαν,
Ηελιον πυρογενα μεγαν, λαμπραν τε σεληνην,
Και νεκυας σησει, και σημαια πολλα ποιησει,
Ανθρωποις. αλλ' ουχι τελεσφορα εσται εν αυτω,
Αλλα πλανα. και δη πολλους μεροπας πλανησει,
Πιστους τ' εκλεκτους τ' Εβραιους, ανομους τε και αλλους
Ανερας, οι τινες υστω θεου λογον εισηκουσαν,
Αλλ' οποταν μεγαλοιο θεου πελασωσιν απειλαι,
Και δυναμις Φλογεουσα δι οιδματος εις γαιαν ηξει,
Και Βελιηρ φλεξει, και υπερφιαλους ανθρωπους
Παντας, οσοι τουτω πιστιν ενεποιησαντο.

Και τοτε δη κοσμος υπο ταις παλαμησι γυναικος
Εσται αρχομενος, και πειθομενος περι παντος.
Ην δ' οποταν κοσμου παντος χηρη βασιλευση,
Και ριψη χρυσον τε και αργυρον εις αλα δηαν,
Και χαλκον τε, σιδηρου εφημερων τ' ανθρωπων
Εις πονλον ριψη, τοτε δη στοιχεια προπαντα
Χηρευσει κοσμω. οποταν θεος αιθερι ναιων
Ουρανον ειλιησει, καθαπερ βιβλιον ειλεται,
Πεσεται πολυμορφος ολος πολος εν χθονι δια

Και

The ORACLE *which was formerly omitted, at the Beginning of the Third Book.*

AFterward from the *Sebaſtians* [or *Samaritans*] *Belial* ſhall come, and do many Wonders in the Sight of Men: He ſhall raiſe an Appearance of a high Mountain, and of the Sea, and of the great fiery Sun, and of the great ſplendid Moon, and of the Dead riſing; but theſe Wonders ſhall be deceitful, and not compleat Miracles. He ſhall delude many Men by them, both the Faithful and Elect *Hebrews*, and alſo wicked Men of the *Gentiles*, who did not hear the Word of God. But when the Threats of the Great God ſhall come, and the flaming River, like a Torrent, ſhall fall on the Earth, it ſhall burn *Belial*, and all proud Men who have believ'd in him.

N. B. *This Oracle, if genuine, of which I much doubt, ſeems plainly to belong to* Simon Magus, *and thoſe primitive Antichriſts or Hereticks which ſucceeded him.*

And then the World ſhall be rul'd by the Hand of a Woman, believing her in all things. But when a Widow ſhall govern all the World, and caſt her Gold and Silver into the great Sea, and throw alſo her Braſs and Iron, ſuch as ſhort-liv'd Men uſe, into the Sea, then all the Elements of the World ſhall become old, like a Widow. When God, who lives above, ſhall roll up the Heavens, as a Book is rolled up; all the various Parts of the Heavens ſhall fall on the Earth and

Και πελαγ' ρθισ' σε πυρος μαλερυ καταρακτης
Ακαματος, φλεξ' σε γαιαν, φλεξ' σε θαλασσαν,
Και πολον υρανιον, και ηματα' και κτισιν αυτ[illegible]
Εις εν χωνευσ', και εις καθαρον σιαλεξ'.
Κ'υκετι φωσηρων σφαιρωμαλα καγχαλοωντα,
Ου νυξ, υκ ηως, υκ ηματα πολλα μερμηνης,
Ουκ εαρ, υχι θερος, υ χειμων, υ μετοπωρον,
Και τοτε δη μεγαλοιο θευ κρισις εις μεσον ηξ',
Αιωνος μεγαλοιο, οταν τασ' παντα γενηται.

Omissa pag. 10.

[λειπει η αρχη]

* * *

Ω, ω δη πλωτων υδ'ατων, και χερσος απασης,
Ηελιυ +ανιοντος, οπυ δη και παλι δυσει,
Πανθ' υπακουσονται κοσμον παλιν εις ανιοντι,
Τ'υνεκ' αρ' αυτος πρωτος επεγνωκε κρατος αυτυ.
Αλλ' οποταν μεγαλοιο θεου &c.

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Adde versus sequentes e Theophilo Ad Autolyc. L. II. in init. Vid. pag. 46. prius.

Ει δε γεννωσι και αθανατοιγε μενουσι,
Πλειονες ανθρωπων γεγενημενοι οι [δε] Θεοι ησαν
Ουδε τοπος σηναι θνητοις υκ αν ωοθ' υπηρξεν.

ΤΕΛΟΣ.

and Sea: then a Cataract of pernicious Fire ſhall continually flow down, and burn the Earth, the Sea, and the Heavens, and the Days; and ſhall melt all the Creation into one Lump, and ſhall collect it into a pure Maſs. There ſhall then be no more the ſmiling Globes of the Stars, nor Night, nor Morning, nor many Days of Care, nor Spring, nor Summer, nor Winter, nor Autumn; and then the Judgment of the great God ſhall be reveal'd in the great Age, when all theſe things are done.

N. B. *This Oracle ſeems plainly to belong to Antichriſtian* Rome, *which is ſtiled the* Great Whore *in the Apocalypſe, and is afterward deſcrib'd as reduc'd to a State of* Widowhood, *before the End of the World; which End of the World is here plainly deſcrib'd alſo.*

Omitted pag. 10.

[*The Beginning is wanting.*]

O the Navigable Waters, and all the Earth, where the Sun riſes and ſets! all things ſhall obey Him who comes into the World again; for the firſt World experienc'd his Power.

N. B. *This Oracle clearly relates to Chriſt's ſecond Coming, at or after the Deſtruction of Antichriſt.*

N. B. *Theſe four Verſes ſeem to be genuine, and a real Branch, if not the very beginning of a new Book, to which the Proeme ought to be prefix'd; For ſo it is noted in* Opſopœus's *Edition, that after the Defect, the Book began or went on with this Oracle, in ſome* MSS.

But if the Gods beget Children, and ſtill continue immortal, there will be more Gods than Men, nor will there be Room for mortal Men to ſtand upon.

FINIS.

A Collection of ſuch ancient Teſtimonies concerning the SIBYLLINE ORACLES *as are omitted before.*

N. B. *The Pages here are thoſe of* Opſopœus's *Edition of theſe Oracles.*

Plut. Cur Pyth. non redd. Orac. p. 64. HERACLITUS ſaid, that the *Sibyll* ſpake with the Voice of one that was diſtracted; but that ſhe ſpake things that were ſerious, without Ornament, and without Deceit; and that, by God's Aſſiſtance, ſhe continued to ſpeak for a thouſand Years together.

In Avibus, p. 103. Upon *Ariſtophanes*'s mentioning the *Sibyll*, his Scholiaſt ſays, There were three *Sibylls*; the Firſt of whom, as ſhe ſays in her own Verſes, was the Siſter of *Apollo*; the Second was the *Erythræan*; and the Third was the *Sardinian Sibyll.*

p. 56. In *Plato*'s *Theages*, *Socrates* and *Theages* are introduced ſpeaking thus: Soc. *Tell me what Name are we to give to* Bacis, *and the* Sibyll, *and our Countryman* Amphilytus? Theag. *Pray what Name*, Socrates, *can we give them, but that of* Poetick Prophets?

Ibid. *Plato*, in his *Phædrus*, ſpeaks thus: *We are Partakers of the greateſt Benefits by the Means of Enthuſiaſtick Fury, which is beſtowed on us by the Divine Bounty. For both the Propheteſs which is at* Delphi, *and the Prieſteſſes at* Dodona, *when they were ſubject to that Fury, have been the Inſtruments of a great deal of Good to* Greece, *both publickly and privately; but when they were void of it, have done little or nothing for its Advantage. And if we ſhould make Mention of the* Sibyll, *and of all others who have had the Divine*

vine Faculty of Prophecying, and have rightly foretold a great many Events to many Perſons, we ſhould be too tedious; and ſay no more than what is univerſally known already.

Ariſtotle, in his Book Περὶ θαυμασίων ἀκουσμάτων ſays, That at *Cuma* in *Italy* there is to be ſeen the ſubterranean Cavern of the *Sibyll*, who gave Oracles; who, as they ſay, continued a Virgin to an exceeding old Age. She was of *Erythræ*; but was ſaid by ſome of the *Italians* to be of *Cuma*; and by ſome that ſhe was named *Melanchræna*. [*See another Paſſage of his in the ſame Page.*] p. 59.

Cicero obſerves, That whereas the Faculties of the Mind are affected in two Caſes without Reaſon and Underſtanding, meerly by their own free and unconfined Motion, the one in an Enthuſiaſtick Fury, the other in Sleep; the *Romans* ſuppoſing that the Divination of Enthuſiaſm was chiefly diſcovered in the *Sibylline* Verſes, choſe ten Perſons out of the City, and appointed them to be their Interpreters. p. 119.

And again he ſays, *Thoſe act without Art who are able to foretell future Events, not by Reaſon or Conjecture, drawn from Signs and Obſervations, but from an Emotion of the Mind, and a free and unreſtrain'd Impetus; which not ſeldom happens in Dreams, and ſometimes in ſuch as predict Futurities in an Enthuſiaſtick Rage; as was the Caſe of* Bacchis *of* Bœotia, *of* Epimenides *of* Creet, *and of the* Erythræan Sibyll. *Ibid.*

And again, *An Influence from the Earth inſpired the Propheteſs at* Delphi, *but an Influence from Nature inſpired the* Sibyll. p. 120.

Lactantius gives us a very particular Account from *Varro* in theſe Words: M. Varro, *who was not inferior in Learning to any of the* Latins, *or indeed* p. 129,---132.

deed of the Greeks *alſo that ever liv'd, when in thoſe Books concerning Divine Matters, which he dedicated to* Caius Cæſar, *who was then* Pontifex Maximus, *he had made Mention of the* Quindecimviri, *he ſays, That the* Sibylline *Books did not belong to one* Sibyll, *but were therefore called by one Name of* Sibylline, *becauſe that all Female Propheteſſes were by the Ancients named* Sibylls, *either from the real Name of her of* Delphi, *or from their publiſhing the Directions of the Gods: for in the* Æolick *Dialect they called the Gods not* Θεοὶ *but* Σιοὶ, *and called their Directions not* βϑλὴ *but* βυλὴ· *as if the Word* Sibyll *ſignified the Directions of the Gods.* [*Varro* added.] Now the *Sibylls* were in Number ten; and he enumerated them all in agreement with the Teſtimonies of thoſe Authors who wrote of them diſtinctly. That the (1ſt) of them was a *Perſian*; of whom Mention is made by *Nicanor*, who wrote a Hiſtory of *Alexander* King of *Macedon*. That the (2d) was a *Libyan*; of whom Mention is made by *Euripides*, in his Prologue to *Lamia*. That the (3d) was of *Delphi*, whom *Chryſippus* ſpeaks of in that Book which he compoſed concerning Divination. That the (4th) was a *Cimmerian* in *Italy*; who is named by *Nævius* in his Books of the *Punick* War, and by *Piſo* in his Annals. That the (5th) was the *Erythræan*; of whom *Apollodorus* of *Erythræ* affirms that ſhe was of the ſame City with him; that ſhe foretold to the *Greeks*, when they went to *Troy*, that *Troy* ſhould be deſtroyed, and that *Homer* ſhould write Lies. That the (6th) was the *Samian*: of whom *Eratoſthenes* wrote, that he found ſome Account of her in the ancient Annals of *Samos*. That the (7th) was the *Cuman*; whoſe Name was *Amathæa*; but who was named *Demophile*, or *Hierophile* by

by others; and that she it was who brought the nine Books to *Tarquinius Priscus* the King, and asked 300 Philippicks for them: That the King was so dissatisfied at the Greatness of the Price, that he laughed at the Madness of the Woman: That she thereupon burnt three of the Books in the King's Presence, and yet asked the full Price for the Remainder. Whereupon the King looked on her as madder than before. She then burnt three more; but still asked the same full Price. Upon which the King was so affected, that he gave her the whole 300 Philippicks for the remaining Books. The Number of which was augmented afterward, upon the rebuilding of the Capitol; because those Verses, what Sibyll soever was their Author, were collected out of all the Cities both of *Italy* and *Greece*; and especially those of *Erythræ*, and were brought to *Rome*. That the (8) was the *Hellespontick*, born in the District of *Troy*, at a Village called *Marpessus*, near the Town of *Gergithium*: who, as *Heraclides* of *Pontus* writes, lived in the Days of *Solon* and *Cyrus*. That the (9) was the *Phrygian*; who gave out her Predictions at *Ancyra*. That the (10) was the *Tiburtine*; whose Name was *Albunea*, and who is worshipped as a Goddess near the Banks of the River *Anien*: At the Downfall of whose Waters her Image is said to have been found, with a Book in her Hand; [and whose sacred Ornaments the Senate transferr'd into the Capitol.] The Verses of all these Sibylls are abroad, and in Peoples Hands; excepting those of the *Cumean*; whose Books are conceal'd by the *Romans*. Nor is it thought lawful for any to look upon them, but for the *Quindecimviri*. Every Sibyll has also a Book of

her own; which becauſe they are aſcrib'd in general to the Sibyll, are believed to belong to one Woman. They are withal confuſed, ſo that one cannot diſtinguiſh them, nor tell to which every Book diſtinctly belongs, excepting the Caſe of the *Erythræan*; who has her ſelf inſerted her true Name in the Beginning of her Book, tho' ſhe owns ſhe was born at *Babylon*. Moreover, we alſo ſhall, without Diſtinction, quote the Sibyll in general, whenever we ſhall have Occaſion to make uſe of any of their Teſtimonies. Now all theſe Sibylls declare there is but one God; and eſpecially the *Erythræan*, who is eſteemed the moſt famous and noble Sibyll of all the reſt: as appears by this, that *Feneſtella*, a moſt diligent Writer, ſpeaking of the *Quindecimviri*, ſays, When the Capitol was rebuilt, *C. Curio*, the Conſul, referr'd it to the Senate, that Legates might be ſent to *Erythræ*, and ſeek out the Verſes of the Sibyll, and bring them to *Rome*. That accordingly *P. Gabinius*, *M. Octacilius*, and *L. Valerius* were ſent, and brought with them to *Rome* about 1000 Verſes, which had been tranſcribed by private Perſons. Which is the ſame Account we have above had from *Varro*.

P. 132, 133. And elſewhere *Lactantius* informs us, That not a few, and thoſe great Authors, have affirmed, that the Sibylls were many in Number; as *Ariſtonicus* and *Apollodorus* of *Erythræ* among the *Greeks*, *Varro* and *Feneſtella* among the *Latins*. All theſe take Notice that the *Erythræan* was the chief for Fame and Reputation. Nay *Apollodorus* values himſelf upon it that ſhe was of the ſame City and People with him. And *Feneſtella* relates withal, that Legates were ſent to *Erythræ* by the Senate in order to fetch the Sibyll's Verſes,

Verſes to *Rome*; and that the Conſuls *Curio* and *Octavius* took Care they ſhould be laid up in that Capitol, which by the Care of *Q. Catulus* was then rebuilt.

When *Thebes* was taken, the Victors having ſecur'd *Daphne*, the Daughter of *Tireſias*, they devoted her to God, in compliance with a certain Vow they had made, and as the principal of their Spoils. When ſhe was at *Delphi*, ſhe who was already Miſtreſs of her Father's Skill of Divination equally with himſelf, augmented that Skill; and being of wonderful natural Abilities, ſhe wrote all ſorts of Oracles, and thoſe of a different Nature. From whom they ſay that *Homer* the Poet ſtole many of her Verſes, and adorned his own Poem with them. Now becauſe ſhe was frequently inſpired, and delivered Oracles, they ſay ſhe was called Sibyll; becauſe in that Language to be a Sibyll, and to be Inſpired, is all one. Diodor. Sic. *p.* 60.

When you ſhall have ſail'd thither, and ſhall arrive at *Cuma*, at the Divine Lakes, and the ſounding Woods of *Avernum*, you will ſee the Enthuſiaſtick Propheteſs; who at the Bottom of the Grotto ſings the Fates of Mankind, and commits her Marks and Words to looſe Leaves, and then digeſts them into Order, and leaves them by themſelves in the Grotto; where they remain immovable, every one in his Place, without admitting any Diſorder. But as ſoon as the Doors are opened, and the leaſt Breath of Wind ſtrikes upon them, and thereby the tender Leaves are diſordered, ſhe never troubles her ſelf to catch hold of them as they fly about the Cave, to reſtore them to their due Situation, nor joyn them into a regular Poem. So the Enquirers go Virgil, *p.* 121, 122.

their way without Succeſs, and are greatly diſſatisfied with this Sibyll's Seat.

But the pious *Æneas* goes to thoſe Towers over which great *Apollo* preſides, and to the vaſt and remote Cave of the tremendous Sibyll, into whom *Apollo* of *Delos* inſpires vaſt Abilities of Mind, and diſcovers future Events. There is on the *Euboan* Coaſt a vaſt Cave cut out of the Rock, into which open a hundred Mouths, whence do proceed as many Voices; which are the Anſwers of the Sibyll. *Æneas* was come to the Entrance, when the Virgin Prophetess ſaid, 'Tis time to pray for Revelations: The Divinity, the Divinity is preſent. As ſhe ſpake the Words, at the very Entrance, her Countenance and Colour chang'd, and her Hair was diſorder'd; her Breaſt heav'd, and her violent Paſſions ſwell'd her: She ſeem'd bigger than ordinary, and her Voice appear'd to be different from that of Mortals, upon this her immediate Seizure by the Divinity. —— This *Cumean* Sibyll did in this Language ſing after a terrible Manner what was very intricate out of her retired Cell, and groan'd in her Cave, involving true Events in obſcure Words. *See* Ovid, *in p.* 123.

Eclog. IV. *Sicilian* Muſes, Let us ſing of Events ſtill greater. All are not ſatisfy'd with low Subjects; and if we ſing Paſtorals, let it be done in ſuch a way as may be worthy of a Conſul. The laſt Age of the *Cumean* Verſes is now coming: A great Series of Ages is now beginning anew: The Virgin her ſelf is now returning: The Reign of *Saturn* is now renewing: A new Offspring is now ſending down from Heaven. But do you, chaſte *Lucina*, favour the Birth of this Child, at whoſe Nativity the Iron Age will end, and the Golden

Age

Age will commence over all the World. Your *Apollo* now reigns. And certainly this Honour of the Age, O *Pollio*, will take its Riſe under your Conſulſhip; and thence will the famous Months begin their Progreſs. Under this Conduct our wicked Practices, if the Footſtep of any ſuch ſhall remain ſtill, ſhall be blotted out; and the World clear'd from the Apprehenſions which are cauſed by them. He ſhall be admitted to the Life of the Gods, and converſe with Heroes, and ſhall be ſeen by them, and ſhall rule the peaceable World with his Father's Virtues. The Earth ſhall produce for you, O Child, her ſmaller Firſt-Fruits, without Toil. The She-Goats will come home to you of themſelves, with Breaſts full of Milk: Nor will the Flocks have reaſon to fear the Lions. In your Cradle you ſhall have Flowers for your Solace: The Serpent ſhall be deſtroy'd, with the poiſonous Weeds; and the *Aſſyrian* ſweet-ſmelling Flower ſhall grow and become common. However, as ſoon as you ſhall be able to read of the praiſe-worthy Actions of the Heroes, and of the Acts of your Father, and to know what Virtue is, the Fields ſhall gradually ripen; the red Grapes ſhall hang upon the very Thorns; and the hard Oak ſhall ſweat Honey-Dews. Yet will there be ſome Remains of the old Fraud; enough to induce Men ſtill to go to Sea in Ships, and to fortify Towns with Walls, and to plough the Field into Furrows. There will be then another Pilot, and another Ship to carry Warlike Heroes: There will alſo be other Wars, and another *Achilles* ſhall be ſent to *Troy*. But then, when you are arrived at a confirmed Age, the Pilot ſhall leave the Sea; nor ſhall Merchant-Ships paſs from one Country to ano-

ther. Every Country ſhall bring forth all ſorts of Fruit; there ſhall be no Occaſion of Harrows for the Soil, or of Pruning-Hooks for the Vineyards; the robuſt Countryman ſhall have no Occaſion to yoke his Oxen any longer: Nor ſhall Wooll ſtand in need of any Adulteration of its native Colour: The Rams in the Fields ſhall change the Colour of their Fleeces, ſometimes into Scarlet, and ſometimes into Saffron; and the Purple ſhall ſpread itſelf over the Lambs as they are feeding. The unanimous and inflexible *Parcæ* have decreed it, Let ſuch Ages as theſe run on: Do you then, O deareſt Offspring of the Divinity, and Son of *Jupiter*, now the Time is ſo near, enter upon your moſt honourable State. Look how the preſent World, compoſed of the high Heaven, the Earth, and Sea, is tottering with its own vaſt unwieldy Bulk! Look how all things rejoice upon the Proſpect of this new Age! O that the laſt Period of my Age and of my Breath might hold out long enough to celebrate your Actions! *&c.*

P. 467. I do but repeat, ſays *Dionyſius* of *Halicarnaſſus*, after his Account of the *Capitoline Sibylls* before alledged, *p.* 7, 11, 12, 23, 24. what *Terentius Varro* has given an Account of in his Treatiſe of Divine Matters. [*Note, that I omit here ſome Teſtimonies already alledged*, p. 462, *&c.*]

Ibid. Moreover, the intire Coaſt which is now called *Italy* was devoted to that God, and called *Saturnia* by the Inhabitants, as one may obſerve in certain of the *Sibylline* Books, and in other Oracles derived from the Gods.

P. 467, 468. That *Æneas* and the *Trojans* came to *Italy* all the *Roman* Authors aſſure us; and ſo do the Solemnities uſed in their Sacrifices, and Feſtivals;

as

as alſo the *Sibylline* and *Pythick* Oracles; and many other Indications there are of the ſame: which no one ought to overlook, or ſuppoſe to be feigned for its Credit only. [*See Five more Paſſages out of this* Dionyſius, *p.* 468, 469, 470. *Six out of* Plutarch, *p.* 471 —— 475. *relating to the* Capitoline Sibyll *in the ſame Place.*]

See alſo a great Number of Teſtimonies about the *Capitoline* Sibyll out of *Livy*, p. 479 - - - 485. Four out of *Florus*, p. 485, 486. One out of *Tacitus*, p. 486. Two out of *Suetonius*, ibid. Two out of *Pliny*, p. 486, 487. Three out of *Solinus*, p. 487. Three out of *Valerius Maximus*, p. 487, 488. One out of *Ælius Spartianus*, p. 488. One out of *Julius Capitolinus*, ibid. One out of *Trebellius Pollio*, p. 489. Two out of *Flavius Vopiſcus*, (one of them already ſet down at large) *p.* 489, 490, 491. One from *Aurelius Victor*, p. 491. Two from *Ammianus Marcellinus*, *ibid.* Two out of *Lactantius*, p. 491, 492. Two out of *Auguſtin*, p. 492. One out of *A. Gellius* (already ſet down) p. 493. One out of *Macrobius*, ibid. Two out of *Servius* upon *Virgil*, p. 494. Ibid.

Suidas ſays, that *Herophila*, who is the ſame with the *Erythræan* Sibyll, the Daughter of *Theodorus*, wrote in *Epic* Verſe Three Books of Divination, and came to *Rome* in the Time of the Conſuls, as ſome ſay; as others, in the Time of *Tarquin*; pretending to give Oracles by them. But when ſhe was deſpiſed, ſhe burnt Two of the Books which ſhe had brought with her. However, one which remained was preſerved; which was purchaſed by the *Romans* at a great Price. P. 494.

In the Time of the Expedition of the *Argonauts* the *Erythræan* Sibyll gave Oracles among the *Greeks*; at which Time *Tros*, the Father of *Illus* Ibid.

and *Ganymedes* reign'd in *Phrygia*, p. 495. See there another Teſtimony of *Suidas* belonging to the *Capitoline* Sibyll.

P. 63. *Strabo* ſays that Sibyll, one of the inſpir'd and prophetick Women among the Ancients, was of *Erythræ*; and that there was another ſuch Propheteſs as ſhe of the ſame City in the Days of *Alexander*, who was called *Athenais*.

Ibid. And elſewhere: I have, ſays he, ſpoken ſo largely about *Ammon*, that I ſhall add but a little more; and it is this; that Divination in general and Oracles were among the Ancients in greater Honour; whereas they are now in ſmall Reputation: The *Romans* being ſatisfied with the Sibylline Oracles, the *Tuſcan* Auguries, and thoſe by Entrails, Birds, and by Signs from Heaven---

P. 63, 64. that the *Erythræan Athenais* ſpake about Nobility; and that ſhe was like the ancient *Erythæan* Sibyll.

P. 126. *Pliny* ſays, There was a Divine Power, and a certain moſt noble Society with the Gods in the Sibyll among Women: Among Men in *Melampus* for the *Greeks*, and in *Marcius* for the *Romans*.

Ibid. And elſewhere, Indeed I don't wonder that there are Statues of the Sibyll by the *Forum*, altho' they be Three in Number: One which *Sex. Pacuvius Taurus* the Ædile of the People, and Two which *M. Meſſala* reſtored.

P. 126, 127. *Solinus* ſays, At *Cuma* is Sibylls Chapel: Hers, I mean, who was at *Rome* in the 50th Olympiad, and whoſe Book was conſulted by our Pontifices 'till the Days of *Cornelius Sylla*: For then it was conſumed by Fire, together with the Capitol; while the Two other Books were burnt by herſelf, becauſe *Tarquinius Superbus* offer'd

fer'd her a ſmaller Price than ſhe required for them. Her Sepulchre remains ſtill in *Sicily*. *Bocchus* ſuppoſes that the *Delphick* Sibyll propheſied before the War of *Troy*; and he makes it plain that *Homer* inſerted many of her Verſes into his Work. Several Years after her followed *Heriphile Erythræa*, and was called Sibyll from the Reſemblance there was between them in this Science. She it was who, among other remarkable Things, gave Notice long before the Thing happened, that the People of *Lesbos* ſhould loſe the Dominion of the Sea. So the Series of Chronology proves that the *Cuman* Sibyll comes after them in the third place.

Juvenal ſays, I commend him for his Intention of ſettling at *Cumæ*, which is now thin of Inhabitants; and that he will thereby become one of Sibyll's Citizens. P. 127.

And elſewhere, What I have juſt now propoſed is not a bare Opinion. 'Tis certainly true. I would have you receive it as you would do a Leaf of the Sibylls. Ibid.

Plutarch ſays, I made the ſame Anſwer about the Sibylline Oracles. For as we ſtood over-againſt that Stone which was near the Court, upon which, as the Report goes, the firſt Sibyll, who came from *Helicon*, and had been brought up by the Muſes, ſat; (tho' ſome ſay ſhe came to *Maleon*, and that ſhe was the Daughter of *Lamia*, who was herſelf the Daughter of *Neptune*) *Serapion* made mention of the Verſes in which ſhe ſung of herſelf, as tho' ſhe would not ceaſe to divine even when ſhe were dead; but that ſhe would walk about in the Moon, and become that which we call the Face of the Moon; and that ſhe would, as a Spirit, intermix P. 64, &c.

mix herſelf with the Air, and become famous for Predictions there; that ſhe would transform herſelf from a Body, and become Herbs and ſuch like vegetable Matter, for the Feeding of the ſacred Animals, ſuch as ſhould be of various Colours, and Shapes, and Qualities as to their Entrails; from whence would ariſe the Foretelling of future Events to Men. Upon this *Boethus* did more openly laugh at ſuch Things. But *Zous* reply'd; Altho' this be very like to a Fable, yet, *&c.* [as before *Pag.* 57, 58.]

P. 68, 69, 70, 71. And again, The Sibylls and the *Bacchides* caſt out ſuch uncertain Predictions at Random, in a careleſs Manner; and ſcattered about Expreſſions and Deſcriptions as they came into their Heads, of all ſorts of Calamities and Events: Some of which, when they came to paſs by chance, were yet Falſities when they were ſpoken; altho' perhaps they by good Fortune really happened afterwards. When *Boethus* had argued thus, *Serapion* reply'd, Your Aſſertion is true, with regard to ſuch Events as are ſpoken of indefinitely, and without Diſtinction; ſuch as theſe, when Victory is promiſed to a General, and he overcomes: Or when a City is beſieged it is foretold that it will be taken, and it is taken. But when the Event is not only mentioned, but the Manner how, and the Time when, and the Occaſion whereby, and the Aſſiſtance by whom the Event ſhall happen that is foretold, this is not a conjectural Gueſs at what perhaps may be, but the Foretelling of an Event that will certainly come —— We may obſerve that ſeveral proper Names are hidden by ſome other

P. 71. Appellation: Thus *Herophile*, the *Erythræan*, who was a Propeteſs, was called Sibyll.

Elian

Elian ſays, There were Four Sibylls, the *Erythræan*, the *Samian*, the *Egyptian*, and the *Sardinian*. Some ſay there were Six others of them; and that they amounted to Ten in all; among which were the *Cumæan*, and the *Judæan*. Ibid.

Pauſanias ſays, There is a prominent Stone at *Delphi*, upon which the Inhabitants ſay a Woman, by Name *Herophile*, by Appellation anciently called Sibyll, ſtood and chanted her Oracles. I have obſerved, that ſhe was as ancient as any other Sibyll whomſoever. The *Greeks* affirm ſhe was the Daughter of *Jupiter* and *Lamia*, who was herſelf the Daughter of *Neptune*; and that ſhe was the firſt Woman who delivered Oracles and Verſes; and they ſay ſhe was named Sibyll by the *Africans*. But that this *Herophile*, who was later than the other, appears however to have herſelf been before the War of *Troy*. She alſo ſignified before-hand in her Predictions, that *Helena* ſhould be educated at *Sparta*, for the Deſtruction of *Aſia* and *Europe*; and that *Troy* ſhould be taken on her account by the *Greeks*. The People of *Delos* make mention of the Hymns of this Woman upon *Apollo*. She calls herſelf in her Poem not only *Herophile*, but *Diana* alſo; nay, ſometimes ſhe ſays ſhe is the Wife, ſometimes the Siſter, and ſometimes the Daughter of *Apollo*. And all this ſhe does in her Enthuſiaſtick Fury, and under Inſpiration, *&c.*—— Now the People of *Alexandria* ſay, that ſhe was the Temple-keeper of *Apollo Smintheus*; and that ſhe rightly expounded the Dream of *Hecuba* in her Oracles, which we know was fulfilled. This very Sibyll lived the greateſt part of her Life at *Samos*; but came to *Clarus* a City of the *Colophonians*, as alſo to *Delos* and *Delphi*: To which P. 72, *&c.*

which laſt Place when ſhe came, ſhe ſtood and chanted upon this Stone, *&c.* [largely.]

P. 100. *Stephanus* ſays thus. *Gergis*, a City of *Troy*; from whence ſprang the *Gergithian* Sibyll, that gave Oracles; who is ingrav'd, and the Sphynx with her, on the Coins of the *Gergithians*; as *Phlegon* affirms, in his firſt Olympiad. They ſay farther, that Sibyll's Sepulchre is in the Temple of *Apollo*. *Meroe*, a City of *Troy*; whence come the *Erythræan* Sibyll; for the Colour of that City was *Red*, as the Word *Erythræa* implies.

Ibid. & p. 103. *Euſtathius* upon *Homer* aſſures us, that *Arrian* ſaid, that *Dardanus* coming from *Samothracia*, married *Neſo* and *Bateano*, the Daughters of *Teucer* the King; that by *Neſo* he had Sibyll the Propheteſs for his Daughter: from whom all the other Prophetick Women were called Sibylls: not as being related to her by Blood, but as enjoying that Name from the Reſemblance there was between their Divine Inſpirations.

Ibid. *Hermias* upon *Plato* ſays; There are ſuch very ſtrange things ſaid of the Sibyll, that one is ready to look upon them to be Fables. However, the Sibylls were not a few; all of them embracing the ſame way of a Prophetick Life: and for ſome particular Reaſon it was probably that they all choſe the Appellation of Sibylls. As it was the Caſe of *Hermes Triſmegiſtus*, who is ſaid to have come into *Egypt* three times, to remember himſelf again, and that he was called *Hermes* as far as the third time. It is alſo reported that there were ſeveral *Orphei* among the *Thracians*. 'Tis therefore not improbable, that all theſe Women choſe to have theſe Appellations on account of ſome Communion or Remembrance, ſince this

this very Sibyll of *Erythræ*, of which we are discoursing, was at first called *Eriphyle*. They say that when she first came out, she foretold by every ones Name what should befall them, and delivered it in Verse; and that after some time she recovered her humane Form again.

Suidas has so many and such Variety of Accounts of the Sibylls, from the several elder Authors he transcrib'd from, and is so large, that I omit them. See from p. 104 to 114.

Cedrenus notes, that (besides the Queen of *Sheba*, whom he reckons among the Sibylls) the *Cumæan* Sibyll was famous under *Amaziah* the Son of *Joash*, the *Somonæan* under *Josias*, and the *Samian* under *Darius* the Son of *Astyages*. P. 115, 116

Agathias says, that it was the common Tradition, that the Sibyll foretold to *Æneas* the Son of *Anchises*, when he applied himself to her, all the things which should afterwards befall him. P. 118.

Jamblicus aims to give an Account of the Manner of the *Delphick* Sibyll's delivering her Heathen Oracles, p. 118, 119; but his Testimony being very late, and very little to our Purpose, I omit it here.

Strabo quoting two Verses now in our Sibylline Oracles, p. 60, 61, *prius*, prefaces it both times thus: There is an Oracle that is said to have been given as follows, *Geog. L. I. p. 91. L. XII. p. 810.*

Josephus the Jew quotes the genuine Sibyll in these Words. 'Of this Tower [of *Babel*] and 'of the Confusion of Languages among Men, 'Sibyll also makes Mention, saying thus: When 'all Men were of one Language, some of them 'built a very high Tower, as if they would 'thereby ascend up to Heaven. But the Gods 'sent *Antiq.* L. I. c. 5. p. 12. & *Euseb. Præp. Evang.* L. IX. c. 15. p. 416.

'sent Storms of Wind and overturned the Tow-
'er, and gave every one his peculiar Language;
'and for this Reason it was that the City was
'called *Babylon*.' Only it is remarkable, that in this, and only this Quotation, we have the Word *Gods* in the Plural; and that in this, and only this Quotation, we have the Sibylline Text set down in Prose: the Occasions of either of which things I shall not here inquire into, becauſe I see no Foundation for any Satisfaction about them.

L.V. *c.* 7. The Apostolical Constitutions quote the Sibyll thus: If the Gentiles laugh at us, and disbelieve our Scriptures, let at least their own Propheteſs *Sibylla* oblige them to believe, who says thus to them in expreſs Words: 'But when all things 'shall be Soot and Ashes, *&c.* as before, p. 67. —— If therefore this Propheteſs confeſſes the Reſurrection, and does not deny the Reſtoration of all things, and distinguiſhes the Godly from the Ungodly, 'tis in vain for them to deny our Doctrine.

The Author of the Queſtions and Anſwers to the Orthodox, among the Works of *Juſtin*, quotes this, or a parallel Place in *Clement* elſewhere, but now loſt, in theſe Words: That the End of the preſent Conſtitution of things is that Judgment upon the Wicked which is to be by Fire, the Scriptures of the Prophets and Apoſtles affirm, as does alſo that of the Sibyll, according to the Quotation of *Clement* in his Epiſtle to the *Corinthians*. *Queſt*: 74. *p.* 435, 436.

L. II. § 4. *Hermas* brings in an Angel saying to him, Who do you think that ancient Woman was who gave you the little Book? I said, The Sibyll. He replied, You are miſtaken, it is not ſhe. Who is it then, Sir? ſaid I: He ſaid, The Church of God.

St.

St. *Paul* himſelf is introduc'd in that very old Book called Κήρυγμα Πέτρου, as the Paſſage is preſerved in *Clement* of *Alexandria*, addreſſing himſelf thus to the Heathen: Take moreover into your Hands the Greek Books; conſider the Sibyll, how ſhe declares one God, and foretells future Events. *Clem Stran.* VI. p. 636.

Juſtin Martyr ſays thus in his Cohortation to the *Greeks*, *Edit. Hutchins.* §. 15. *p.* 79, 80, 81. It is neceſſary to put you in mind what it is that that very ancient Woman the Sibyll, whom *Plato*, and *Ariſtophanes*, and many others mention as one that delivered Oracles in Verſe, teaches you in thoſe Oracles concerning only one God. Her Words are theſe. [*Then follow three of his Quotations already noted, p.* 2, 44, 52.] And afterwards more largely, thus, [*Cohortat.* §. 39, 40, 41, 42. *p.* 124 —— 129.] You may eaſily learn the true Worſhip of God in part from the ancient Sibyll, who from a certain powerful Inſpiration teaches you by her Oracles even ſuch things as ſeem very near to the Doctrine of the Prophets themſelves. Now they ſay that ſhe came from *Babylon*, and was the Daughter of *Beroſus*, who wrote the *Chaldæan* Hiſtory; but that, on ſome Occaſion or other, ſhe came to *Campania*, and did there deliver her Oracles in a certain City called *Cuma*, ſix Miles from *Baiæ*, the Place of the *Campanian* Baths. We our ſelves ſaw a certain Place, when we were in that City, where we found a vaſt great Room hewen out of one Rock of Stone: It was a ſurprizing Sight, and well worthy of the higheſt Admiration. Here it was, according to the Tradition of the Inhabitants, which came down to them from their Anceſtors, that ſhe delivered her Oracles. They ſhewed us three Ciſterns P. 83--95

ſterns hewen out of the ſame Stone, wherein, when they were filled with Water, they told us that ſhe bathed; after which ſhe put on her Garment, and went into the inmoſt Apartment of the whole Room, which itſelf alſo was hewen out of the ſame Stone; and that ſhe ſat in the Middle of the Apartment on a high Seat or Throne, and in this Manner delivered her Oracles. Now there are many of the ſeveral ſorts of Writers, who make Mention of this Sibyll as of a Propheteſs, even *Plato* himſelf in his *Phædrus*. Nay I believe that it was upon *Plato*'s lighting upon her Oracles, that he gives the Deliverers of Oracles the Character of Divine Perſons; as finding the Events which ſhe had anciently foretold to have been really fulfilled afterward. And on this Account it was, that in that Diſcourſe which he wrote to *Meno*, he commended the Deliverers of Oracles in theſe Words: 'We may 'very well call thoſe whom we now name *Gi-* '*vers of Oracles, Divine Perſons.* Thoſe alſo that 'are inſpired, that have an Enthuſiaſtick *Im-* '*petus*, and are over-rul'd by the Divinity, 'may be alſo called Divine; while they rightly 'diſcover many and great things, without being 'conſcious of what they ſay.' This was ſaid with a clear and open Reference to the Oracles of the Sibyll. For it was not with her as with the Poets; who had the Ability of correcting their Poems after they were written, and of nicely poliſhing them to the Exactneſs of poetick Meaſures; but ſhe compleated her Prophecies during the time of her Inſpiration; but when the Inſpiration was over, the Remembrance of what ſhe had ſaid was gone. And from hence it is, that the Sibylline Oracles do not obſerve

all

all the Meaſures of Epick Verſes. For we our ſelves, when we were in that City, were ſhewed by thoſe that went about with us, and pointed to us the ſeveral Places wherein ſhe delivered her prophetick Verſes, that there was ſtill remaining a Coffin made of Braſs, wherein her Reliques were preſerv'd. And among other things they inform'd us, that they had heard from their Anceſtors, that thoſe who receiv'd the Oracles from her, did often, through Unskilfulneſs, make Miſtakes as to the Accuracy of the Numbers; and they affirm'd that this was the Occaſion why ſome of the Verſes were ſo imperfect: *viz.* that the Propheteſs her ſelf, after the Impulſe aud Inſpiration was over, did not remember what ſhe had ſaid, and that the Notaries fell ſhort of the Accuracy of the Verſes on Account of their Unskilfulneſs. Wherefore it is evident, that it was on this Account that *Plato*, when he had regard to theſe Oracles of the Sibyll, ſaid, as before, concerning ſuch Propheteſſes, I mean in this Paſſage, ' While they right-' ly diſcover many and great things, without be-' ing conſcious of what they ſay. ' But then, becauſe (I ſpeak it to you *Greeks*) the Buſineſs of true Religion is not placed in poetical Meaſures, nor in that Learning which is in ſuch great Eſteem among you, let us now for the future lay aſide the Nicety of Meaſures and of Expreſſion; and let us, without farther wrangling about thoſe things, attend to the things themſelves which ſhe ſays; and do you own how great the Advantages are which you may receive by her, when ſhe does ſo plainly and clearly foretell the Advent of our Saviour Jeſus Chriſt; who

being that Word of God whoſe Power is undivided from him, took upon him that human Nature which was formed after the Image and Likeneſs of God, and recalled to our Mind that Religion which was planted among our early Progenitors; which the later Generations of Men derived from them, had forſaken, at the Suggeſtion of the wicked Dæmon, and ſo had turned them to the Worſhip of thoſe which were no Gods. —— If therefore, O you *Grecians*, you don't prefer ſome falſe Imagination about your fictitious Gods before your own Salvation, be adviſed by this exceeding ancient Sibyll, whoſe Books have, by good Fortune, been preſerved over all the World, when ſhe inſtructs you from her powerful Inſpiration by her Oracles, that thoſe that are called Gods are not ſo; but has plainly and clearly foretold what concerns the [then] future Advent of our Saviour Jeſus Chriſt, and the ſeveral things which were to be done by him. For this Knowledge will be a neceſſary Preparative to the Underſtanding of the Predictions of the holy Prophets.

And in his famous firſt Apology, *Edit. Grab.* §. 27. *p.* 38, 39. he has theſe Words, Moreover both Sibyll and *Hyſtaſpes* affirmed, that corruptible things were to be conſumed by Fire. *See before, p.* 66.

And again, §. 59. *p.* 87, 88. By the Power of wicked Demons it has come to paſs, that the Penalty of Death has been decreed againſt thoſe that read the Books of *Hyſtaſpes*, or of Sibyll, or of the Prophets, that they might affright Men that light of them from the Knowledge of what is good; but may retain them in a State of Slavery

very to themſelves: which yet at laſt they have not been able to do. For we do not only procure thoſe Books for our own Peruſal, but, as you ſee, we offer them to your Conſideration alſo, as ſenſible their Contents muſt be agreeable to all Men.

Athenagoras Legat. ſays, *Edit. De Chair.* §. 26. *p.* 119, 120. The Sibyll of whom *Plato* makes Mention, ſays, 'And then the tenth Generation of 'Mankind, *&c. p.* 10, 11, *priùs.*

Theophilus of *Antioch* reckons the Sibyll among the Prophets for the *Greeks*, as he does thoſe in Scripture for the *Jews*, *Ad Autolyc. L. II. p.* 88.

And elſewhere he quotes a famous Paſſage out of them, with this Introduction; The Sibyll declared that Confuſion of Languages, when ſhe foretold the Puniſhment that would come upon the World, in theſe Words; 'But when the 'Threats of the Great God, *&c. p.* 10, 11, *priùs.* *L.* II. *P.* 107.

And a little after, *p.* 112, 113, 114. when he ſets down at large the Proem, which indeed, ſo far as it is extant, ſeems chiefly owing to this Citation, as not appearing in the ordinary MSS. of the Sibylline Oracles themſelves, he prefaces to it in this manner; 'And beſides the *Jewiſh* 'Prophets, the Sibyll, who was a Propheteſs a-'mong the *Greeks*, and the other Gentile Nati-'ons, in the very Beginning of her Prophecy up-'braids Mankind in theſe Words; O mortal, car-'nal and vile Men! *&c. p.* 2, 3, *priùs*; and after all concludes; 'Now it is plain that theſe things 'are true, profitable, right, and amiable among 'all Men.

And ſoon after, *p.* 116. he ſays, 'Theſe Threat-'nings for the laſt Day, both Sibyll and the o-'ther Prophets have delivered.

Clement of *Alexandria*, in his *Protepticon*, p. 17. when he had cited thoſe Verſes of the Sibyll in the Proeme, ‘ You walk in Pride and Madneſs, *&c.* p. 4, 5. *priùs*, adds, ‘ This is the Advice ‘ of the Prophetick, as well as Poetick Sibyll. And a little after he ſays, p. 14, 15, ‘ I will pro- ‘ duce the Propheteſs *Sibylla* to inform you: And then he cites thoſe Verſes, ‘ Which is not the ‘ Interpreter of *Phœbus*, *&c.* p. 52, 53. *priùs*; and thoſe, ‘ O *Iſis*, the unfortunate Goddeſs, *&c.* p. 70, 71. *priùs*; and thoſe that follow almoſt immediately, ‘ And thou *Serapis*, *&c.* p. 72, 73. *priùs*; and then adds, ‘ But if you will ‘ not hear the Propheteſs, *&c.*

And a little after, p. 21. Whence came the Son of *Grylluſ* to ſay ſo? Was it from that Propheteſs of the *Hebrews* who gave this Oracle? ‘ For what Fleſh can behold, *&c.* p. 2, 3. *priùs.*

And ſtill later in the ſame Book, p. 22, 23. ‘ Let us therefore hear the Propheteſs, the firſt ‘ Sibyll, chanting out her Song of Salvation. ‘ Behold he is manifeſt to all, *&c.* p. 4, 5. *&c. priùs:* And then he adds, ‘ It was divinely done ‘ of her to reſemble Error to Darkneſs, and ‘ the Knowledge of God to the Sun and the ‘ Light.

The ſame *Clement*, in the firſt Book of his *Stromata*, gives us this Account of the Sibylls, p. 131. ‘ *Heraclitus* ſays, That the Sibyll appear- ‘ ed to act not by a humane but by a divine ‘ Power. They farther ſay, that there is ſhew- ‘ ed a certain Stone at *Delphi*, near the Senate- ‘ houſe, upon which Stone it is reported that ‘ the firſt Sibyll ſat, when ſhe was come from ‘ *Helicon*, where ſhe had been brought up by the ‘ Muſes.

P. 96.

'Muſes. But ſome ſay that ſhe came from *Ma-*
'*lea*, and was the Daughter of *Lamia* by *Sidon*.
'Nay *Serapion* ſays in his Poem, that the Si-
'byll did not leave off delivering Oracles when
'ſhe was dead; and that it is a Power derived
'from her that after her Deceaſe went into the
'Air; and became the Power of Divination by
'Omens and Southſaying: That her Body was
'turned into Earth, and grew up, as you may
'ſuppoſe, into Herbs:' And they write, That
'all the brute Beaſts which are upon the Place,
'and feed upon the ſame, do exactly foretel fu-
'ture Events to Men by their Entrails; while he
'imagines that her Soul is that Face which ap-
'pears in the Moon. And ſo much concerning
'the Sibyll. See *Pag.* 89, 90, *prius*.

And in the ſame Book afterward, *p.* 139. 'Nor, P. 99.
'ſays he, was *Moſes* alone ancienter than *Orpheus*,
'but even the Sibyll was ſo. The Reports, which
'are not a few, contain things alſo concerning
'her Denomination, and concerning thoſe Ora-
'cles which are aſcribed to her; that ſhe was of
'*Phrygia*, and was called *Diana*; and that when
'ſhe came to *Delphi* ſhe chanted theſe Verſes,
'O *Delphi*, the Worſhipers of potent *Apollo!*
'I am come to deliver you the Oracles of the
'great *Jupiter*, as being angry with my near
'Relation *Apollo*. There is alſo another Sibyll
'called *Herophile*; both of whom are made men-
'tion of by *Heraclides Ponticus*, in his Book of
'Oracles. I omit the *Egyptian*, and the *Italian*;
'which laſt inhabited the *Carmental* at *Rome*;
'whoſe Son was *Evander*, he that built the Tem-
'ple of *Pan*, which was called *Lupercal*.

And

And afterward in the ſame Book, *p.* 144. h
ſays, 'With the whole Multitude of the Sibylls
'the *Samian*, the *Colophonian*, the *Cumæan*, th
'*Erythræan*, &c.

Tertullian ſays thus of the Sibyll; *Ad Natio*
l. II. *c.* 12. *p.* 75, 76. 'The Sibyll was ancient
'than all the Heathen Learning; that Sibyll,
'mean, who, as a true Propheteſs, foretold re
'Events; and whoſe Words you have put int
'the Mouths of your Prophets for the Dæmons
'This Woman declares the Stock and Acts o
'*Saturn* in Hexameter Verſe, to this Purpoſe
'In the Tenth Generation of Men, after th
'Deluge, which happened to their Forefather
'reigned *Saturn*, and *Titan*. and *Jampetus*, [*Ja*
'*petus*] the moſt potent Sons of the Earth an
'Heaven.

Note, That the Teſtimonies of *Origen*, *Lactan*
tius, and *Conſtantine* the Emperor, have been al
ready conſidered, and need not be here ſet down
Theſe genuine ones of *Euſebius* are no more tha
his ſetting down that out of *Joſephus*, and on
out of *Clement* of *Alexandria*: For as for that o
Conſtantine's already mentioned, which ſo man
aſcribe to *Euſebius*, it no other way belongs t
him than the other Parts of the Emperor's Wr
tings which occur in his Hiſtory; or than an
other Oration occurring in any other Hiſtor
belongs to the Hiſtorian who ſets it down.

Note alſo, That theſe few Sibylline Verſe
quoted by *Lactantius*, are wanting in our preſen
Copies; and that no other Verſes cited by th
ancient Authors that could well belong to th
genuine Sibylls, ſeem to be wholly wanting
even in our preſent Copies.

——Ouwo

——— Οπωποτ' αν ελθη L. VIII.
Πυρ, εσαι σκοτος εν τη μεσῃ νυκτι μελαινῃ. c. 19.

When the Fire comes, there ſhall be Darkneſs in the black Night.

Κλυτε δε μυ μεροπες, βασιλευς αιωνιος αρξει. C. 24.

Hear me, O ye Mortals, The Eternal King ſhall reign.

FINIS.

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